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## *Editorial*

We extend to all our readers good wishes for the New Year. May 1967 be a good year for the world and for our special field of the world, education.

At a time of large scale re-organisation when we turn our minds to going comprehensive or to mechanisation and teaching aids, it may correct our balance to turn to a reprint of a lecture given to a group of mothers in Australia by Clarice Macnamara. The lecture was entitled 'Towards Happier Family Life.' The lecture describes study and discussion groups run as part of a course to make those concerned in the family aware of the nature of their problems. There are many illuminating quotations. One letter from a mother states, 'I have come to the conclusion that the work of these groups has made a tremendous difference to me and my family. The first child study group was in the form of lectures given by educators selected to give us an insight into the normal phases of a child's development. Each lecture was followed by a lively discussion and to me the enlightening and understanding process came much more through these discussions than through the lectures . . .'

That is a phrase for 1967 carried over from a previous year ' . . . the enlightening and understanding process . . .' Moments of time when lessons become part of living.

## *The Schools of The Six*

Reprinted from the Journal of Common Market Studies, Volume 4, Number 2, December 1965, Edited by Uwe Kitzinger.

L. Henderson<sup>1</sup>

### ORIGINS AND GROWTH

Many newcomers came to live in the city of Luxembourg during the late summer of 1952: the

staff of the newly formed ECSC. The generous offer of the Luxembourg school authorities to receive these newcomers' children could not work because of the widely different types of origin of the pupils from five countries speaking four or five different languages who had already experienced diverse systems of education. The parents rightly appreciated the need for their children to be well grounded in their own respective mother tongues and not to grow up as little deracinated Europeans. So a Council of mothers and fathers of different nationalities set about the very practical task of devising an acceptable alternative: they wanted a school which would make it possible for their children, who had already begun their education at home, to continue it in the Luxembourg setting without drastic changes of syllabus, and without being handicapped in the task of picking up their own peculiar national forms of education when they returned to their own countries. However, they saw further than this: they perceived that here was also a chance for those small girls and boys of varying national origins to get to know one another, and to begin to form a cultural base for the united Europe which seemed both necessary and realisable.

Presided over by the Chairman of the Court of Justice, Professor Albert van Houtte, assisted by the Committee of the Presidents of the four European Coal and Steel Institutions and with the agreement of the Luxembourg Government, the Parents' Association opened a kindergarten for infants of four to six at Easter 1953. In October 1953, as a result of further initiative by the Parents' Association, a five-year primary school was opened, and by the Spring of 1954, 140 pupils were being educated in the two types of school.

At this stage the whole enterprise had come to be regulated in the following way: the Government of the Grand Duchy of Luxembourg had given its full consent to the establishment of such a non-

1. This article is based on information derived mainly from two sources: one is a publication entitled *Schola Europaea Luxemburgensis* 1953-1963, and the other is personal conversation with all six of the headmasters of the European Schools and some of their staffs. I owe them a debt of gratitude for the time they put at my disposal, and I acknowledge with thanks a grant from the Information Service of the European Communities towards cost of travel.



Luxembourg school on Luxembourg territory; the European Coal and Steel Community had determined that the embryonic school could not properly be treated as a service of the organization, but could receive moral and financial support from it, thus incidentally safeguarding its pedagogical independence; finally on 28 September 1953, the Constitution of the non-profit making Association of educators and families of the non-Luxembourg officials of the European Coal and Steel Community was signed.

In the course of the first year numbers of pupils doubled; it was found that the daily one hour set aside for teaching each child the elements of a second language did not prevent him or her from attaining normal standards of entry to secondary school in their own countries of origin. Not unnaturally, however, the success of the primary school venture made parents begin to wonder whether it could not be extended into the secondary field to cater for the hundred or so Community's children in Luxembourg who were nearly ready for that stage. Clearly such an enlargement of the educational programme was going to exceed the capacity of a private body, so in May 1954 the Assembly in Strasbourg formally demanded the extension of primary to secondary school, and on 2nd June 1954, the President of the High Authority requested the foreign secretaries and ministers of education of the Six to send representatives to draw up plans. When the delegates met in the summer of 1954 they decided as follows:

a secondary school should be developed with four language sides, and teachers be provided and paid for by each of the co-operating countries.

Its curricula would be designed by a Committee of Inspectors of Education of the co-operating countries, and its leaving examination would be recognized in all six countries.

On 12th October 1954, the secondary school opened its doors. Two other dates are worth notice, 12th April 1957, when the Statute of the European School in Luxembourg was signed, and 15th July 1957, when a convention was made recognizing the equivalence of the Examining Board of the European Schools' award to entry to all universities in the countries of the Six. At the beginning of the

school year 1959 the whole school cycle was working: two years kindergarten, five years primary school, three years lower secondary, and four years upper secondary school. On 4th July 1959, the first twenty-three pupils of the six nationalities obtained European Leaving Certificates.

Undoubtedly the first and most striking feature in the original Statute of the European School in Luxembourg is its declaration of itself as 'an inter-governmental school' originating from private initiative; this significant development took place when the education envisaged began to extend into the secondary phase. It was accompanied by the following wise minute of the Planning Council, namely 'to regard this school not as alien to each one of the national committees, but as constituting, by means of each section of it, an extension of them'. Again 'it could become a pilot school from which all the countries themselves could benefit'.

Article Two lays down that the school is open to pupils of the contracting parties, but also, to the children of other nations in accordance with the regulations laid down by the Council. Article Four deals with the question of languages and introduces the idea of the so-called 'vehicular' language, a second language (German or French) as a language of instruction with the object of fostering European unity and cultural contacts between the pupils. As from the third year of secondary school English is to be a compulsory language for all. Education and instruction are to be undertaken with absolute freedom of conscience for all, secular and religious.

The Parents' Association is specifically permitted to put forward formal resolutions and suggestions to the Authorities on matters of school organization, and is entrusted, in co-operation with the Administrative Council, with the organization of extra-curricula activities. Finally, financial support is provided by contributions from the governments of the Six, by a subsidy from the European Coal and Steel Community paid in return for the free tuition of the children of its officials: the school is also empowered to receive gifts and to make appropriate additional charges to parents at an extremely modest, almost nominal, level.

A second school was opened in Brussels in October 1958 with 19 pupils, children of officials and staff of the European Economic Community, Euratom



and the various Community organs whose offices were in the Belgian capital. Two and a half years later it was attended by 900 pupils of about 20 nationalities, spread over a kindergarten, a primary school and the first four years of secondary school. the first 'European Leaving Certificates' were awarded in Brussels in July 1964. A third school was opened in Varese in September 1960 in response to a demand for the education of their children from technicians, officials and research workers of Euratom employed at the Nuclear Research Centre at Ispra; by the spring of 1964 total numbers had risen to 817, of which 221 were secondary school pupils. A European School was established at Mol in 1960 for the benefit of the children of the officials and employees of Euratom, Eurochemic and CEN. At the moment it contains a kindergarten section, a five-year primary and six years of a seven-year secondary section. This secondary school will be completed, year by year, by the addition of a new class so that the first final leaving examination will be held in 1965. It now has 639 pupils, though provision has been made for it to accommodate 1,000 in due course.

Originating in a German Atomic Energy enterprise, which was then linked to Euratom as Transurana, this particular branch of the European Community's activities gave birth to a school in Karlsruhe on 15th September 1962, when the first primary class started. Originally housed in part of a German primary school, this European school acquired temporary buildings of its own in the next two years to house the growing number of primary school pupils and a few secondary ones. It is intended eventually to increase the number of pupils to about 750 in a new building on another site, plans for which have already been drawn up and approved.

In response to the expected demand for educational facilities from families associated with the Euratom establishment in the Netherlands, it was decided in 1962 to institute a European School at Bergen, some thirty miles north of Amsterdam. Housed at present in a modest single-storey building, the school already reveals the distinctive Community features, exemplified by the mixture of nationalities among the children and staff. At present there are only two post-primary aged pupils, but a site has been fixed for the erection in the near future of a building capable of housing a full Primary and Secondary School of some 750 boys and girls.

This brief survey should have served to give some impression of the different ways in which and the different rates at which the six existing schools of the Community have developed. The scrutiny of their educational content, which follows, is inevitably dominated by the pedagogical influence exercised by the original European School in Luxembourg, the role of which in secular terms may be likened to an original Mother Church that has given birth to daughter communities. Nevertheless, full weight must be given to the fact that Brussels is numerically now larger than Luxembourg, that Mol and Varèse will soon approach similar numbers, and that Karlsruhe and Bergen are listed for considerable expansion.

#### NUMBERS OF PUPILS — SEPTEMBER 1964

	Kinder- garten	Primary	Prolonged Primary	Secondary	Total
Luxembourg	159	619	82	543	1403
Bruxelles	155	828	—	747	1730
Mol/Geel	152	350	—	162	664
Varèse	179	464	—	297	940
Karlsruhe	42	140	—	37	219
Bergen	20	38	—	10	68
	707	2439	82	1796	5024

Note: These figures show an increase of 500 pupils over the previous year. Tootal number of staff was 385.

## II. PRIMARY EDUCATION

### a. Kindergarten

Practical needs brought the first kindergarten into being in Luxembourg in 1953. The picture of it remains valid and applies to the kindergarten of the subsequently founded schools. It caters for children between three and a half and six years of age of all the different nationalities. These little boys and girls are not necessarily grouped in national sections; indeed parents may often deliberately send their child into a group supervised by a teacher who does not speak its mother tongue. There is little doubt that, if for no other reason, the easy natural social communication of play and the accustoming of the young ear to a variety of linguistic noises do much to lay the foundation for subsequent supra-national education.

### b. From Six to Eleven

This consisas of five years' basic education in mother-tongue groups, German, French, Dutch and Italian, with every child in each group beginning



the study of a second or 'vehicular' language — in the case of German children, French; in the case of French children, German; in the case of Dutch and Italian children, either French or German. Certain so called 'European periods' are shared from the third year by children irrespective of mother tongue: these are devoted to drawing, handicrafts, music and sport, and because of their nature and because of the previous kindergarten experience of some at least of the pupils, problems of communication rarely arise.

The question of duration of primary schooling cannot have been all that hard to answer, the agreed five years being an obvious compromise between the extremes in different countries of four and six.

Among the subjects of instruction, the child's first foreign language and his early acquaintance with history are obviously key experiences for him.

A child with say, German as his mother tongue, has a daily lesson with a French-speaking teacher, the object of which is twofold, namely that the pupil should understand what is said to him and be able to make himself understood in return: interest must be the grand motivating force. Writing and reading French are only attempted after there has been an enjoyed and successful verbal and auditory experience. A few key words are established, they are tried out in brief phrases; great care is taken with pronunciation and intonation. The child begins by miming without speaking, then he mimes and speaks at the same time, and finally he acts while speaking. When visiting Karlsruhe I was privileged to sit in on just such an early language lesson; the class consisted of about ten little German boys and girls and one Swedish boy: a Frenchman was giving them a grounding in French as their 'vehicular' language. Skilful use of the Direct Method seemed to be producing both successful learning and delight in it. Accompanying this activity there is the pupil's building-up in his notebook of pictorial records of the things which the foreign words describe. A second year is devoted to elaboration of this programme: it is only with the third year that the job of linking the written and the spoken word is seriously started, and some elementary grammar attempted. The fourth year is a crucial one, for it is then that the pupil should be capable of modest reasoning in French about topics of general interest — his friends, family, holidays and so on; he should by then be capable of thinking

in French without the supporting security of German, i.e. having an almost automatic linguistic response. Dictation and composition in French can now be undertaken, and he can with pleasure be borrowing books to read in French from the class library of his French peers. Now he will also perhaps have the chance of visiting a French friend or of staying in a French-speaking home for the holidays. During the fifth year he can manage simple texts from French history and literature and has a vocabulary of about 1,500 words. A practical example of the kind of problem which arises is when for instance French parents complain that their children are not making adequate progress in the study of their 'vehicular' language. German, in the primary school. It has to be pointed out to them that when, as in the particular school concerned, there is a majority of French-speaking children, that when that school is situated in a French-speaking extra-school environment, and that when neither mother nor father can speak German and so help the child at home, it would be unrealistic to expect as rapid progress as if these negative conditions did not pertain.

In the teaching of elementary mathematics for the first year of primary school the German and Dutch sections only expected their pupils to deal with addition and subtraction, while the French and Italian sections expected their pupils to be able to deal with addition, subtraction, multiplication and division up to 20. This and other problems in the learning of mathematics led to the demand of a textbook or at least a series of exercises common to all four language groups in the school: this is being met.

The aims and methods of history teaching in the primary school raise doubts, as they hardly seem to be in keeping with the latest psychological investigations.

For example, although in their first year of history (the third at school) the children do engage in local and regional studies with activity methods in use, in the fourth and fifth years, that is aged ten and eleven, they are supposed to be capable of studying the principal periods of history in chronological order — a pedagogically unsound assumption.

The 'European Periods' are a much more cheerful and heartening affair. In the case of music, the



briefers the text the better, canons and songs with a refrain, 'Frère Jacques' for instance, Mozart's 'Heil dem Tag', rhythmic movement and dance — all these are conducive of a marvellous spirit of camaraderie and understanding. This can clearly be extended to both formal and informal games and above all to every kind of dramatic activity: the highlight of this was surely the Luxembourg schools' adaptation in September 1957 of Hindemith's opera, 'We are building a city' with the chorus constantly restating in German, French and Dutch the refrain:

If we all help  
our city will soon be built.

Sung and acted then by those children, surely the different tongues meant the same things, but as soon as they are submitted to adult scrutiny and analysis doubts arise. The youngsters know what they mean when they speak of building Europe, but do their elders yet?

### c. From Eleven to Fifteen

What should be done about the education of those children over the age of eleven for whom the highly academic programme of the European secondary school is unsuitable? With this question is bound up a number of others: how many of such pupils are there? Does this number vary from school to school or nationality to nationality? Is their education really regarded as of equal importance to that of their more academic peers? How and when is the selection made? Is there a danger of producing a privileged Eurocratic élite? When laying the foundation-stone of the European school at Mol, the Netherlands Minister of Economic Affairs made it clear that there was no intention whatever of creating special schools for the privileged. Yet he recognized that there was a problem just because by the very nature of the Community's existence, its school children did in fact find themselves in a privileged position. Here in miniature is an educational and social problem of world-wide significance, whether the society in which it rears its head is a sophisticated, industrialized one or a newly developing one.

Although the crucial importance of this problem had been recognized by parents and teachers for some time, it was not until September 1961 that 'une section primaire prolongée' was started in

Luxembourg. In the countries of the Six themselves there were, of course, already arrangements in force: the 'College d'Enseignement Technique' in France, the 'Mittelschule' in Germany, the 'Scuola Media Unificata' in Italy, and the 'Algemeen Vornend Voorgezet Onderwijs' in the Netherlands and the 'Cours Complémentaire 4th degree' in Luxembourg. Clearly something equivalent had to be provided for those children of parents working for the Community in Luxembourg who would need to be equipped for effective entry into the labour markets of their respective national countries. They consist of those pupils who did not sit the entrance examination for the secondary school or who, sitting it, failed to pass it, and also those already in the first and second year of the secondary school who have failed to make the grade there — some 10 per cent of the school. Such an extended primary education will, according to the regulations, 'provide a general training with a practical bias'.

The result has been a four-year course of studies from 11+ to 15: the first two years are devoted to a common core of studies, orientation and observation for the purpose of observing pupils' special abilities, the next two to alternative programmes, either a commercial one or a technical one. A foreign language, French or German, is continued during years one and two, and English is added in the third year for both options. Such a curriculum has inevitably a certain degree of ambivalence about it, for it aims on the one hand to provide an education complete in itself (terminal) and on the other to provide pre-technical training (preparative). This problem could be eased by the issuing of a leaving certificate, recognized by all Six governments as valid for employment application in their own countries, and by the establishment of a proper technical school.

A step forward towards the former has since been taken with the approving of regulations for a leaving examination, this was held for the first time at the end of the school year 1963-64 in Luxembourg.

## III. SECONDARY EDUCATION

### a. The Curriculum

There is a full secondary school course of seven years, consisting first of a three-year general (A) and



then a four-year specialist (B, C, D) period of study: throughout, pupils remain in their own language groups, German, French, Italian and Dutch. The first year is regarded as a transitional one from primary to secondary school, and is largely spent in making sense of the foundations of knowledge previously laid, special attention being paid to adequate progress in the vehicular language of the pupil.

All pupils must start Latin in the second year, and in certain subjects — History, Geography, History of Art and possibly Biology — instruction is now given in the vehicular language. From the third year English (four hours a week) is compulsory for all.

Pupils must choose at the beginning of the fourth year between three branches of study:

- B Classics (Latin and Greek)
- C Mathematics and Science (together with Latin)
- D Modern Languages (with Science and a third foreign language instead of Latin).

From the fifth year Physics, Chemistry and History of Art are also taught in the vehicular language. In the last two years all pupils study Philosophy because in some of the countries of the Community, it is a compulsory subject.

The teaching and use of a second working language constitutes the single most distinctive feature of the whole European school programme. Considerable use is made of audio-visual aids in a language laboratory, and there is, of course, the constant and cumulatively powerful influence of extra-curricular communication between all the pupils socially, athletically and artistically. Just how successfully the double aim of teaching history in, say, French, and French through history, to a German can be realized, it is perhaps too early to decide.

An interesting point arose with regard to the teaching of English: contrary to expectation and first planning it was found impossible to teach English to all the nationalities together because the Dutch-German section was better able to cope with it than the French-Italian one: so there had to be parallel joint groups; even then all kinds of problems remain, for example that for the Italians, unlike all the rest, English is the first non-Latin language they attempt. Incidentally it is interesting

to note that although English is not one of the 'vehicular' languages, some 50 per cent of pupils offer it at the end of their studies as their first foreign language.

The History syllabus has not surprisingly proved to be challenging in the extreme: after various experiments to date and no doubt more to come, its shape as from September 1964 is as follows:

#### CYCLE I

Year	I—Terms	1 } 2 } 3 }	History of Technological and Scientific developments during the last 100 years
Year	II—Terms	1 } 2 } 3 }	European History 1600-1789

#### CYCLE II

Europe centred but dealing with International Relations			
Year	III		History of Ancient Civilizations
Year	IV		The Middle Ages
Year	V		The Reformation to 1789
Year	VI		1789-1870
Year	VII		1870-1960

In addition to this History course, pupils receive an hour's instruction in Civics once a week in the sixth year of their studies: it consists of four parts:

- (1) Man and Society (family, school, profession, society as a whole).
- (2) The Citizen and the State (Government, patriotism, nationalism).
- (3) Europe (origin and growth of the Community).
- (4) World Organizations and Problems (UNO).

When the history syllabus was first discussed in July 1954 two principles were adopted: one that instruction was to be either in French or in German according to parental choice, the other that events were to be interpreted in a supranational perspective. The classroom execution of this delicate mandate has bristled with difficulties. Objectively viewed, was there, for example, any such thing as a European reality persisting through the ages? Was it really fair to bring out constantly the unifying elements and to play down the divisive ones? Would this not just be propaganda, however well intentioned?

#### b. Examinations

Before considering the European *baccalauréat* itself, a word needs to be said about the European schools' internal system of marking and examination.



With regard to the former there are the conventional difficulties inherent in all marking: for example, does a fine piece of reasoning in mathematics deserve to be heavily penalized for an error in calculation or not, or how far does the subjective element of a particular teacher's personality enter into assessment of his pupil's work? Obviously in an educational institution of mixed nationalities these and kindred problems become even more complex, yet even more important, if justice is to be done to all types of pupils.

The statutory agreement between the six countries concerning the European **baccalauréat** emphasizes that its marks are an agreed standard of entry for the universities of all the Community countries and, let it be noted, for those of the United Kingdom, Austria, Switzerland and Greece.

The examination board allots a maximum of 300 marks for each candidate, 100 of which can be awarded on the standard reached in written work during the first two terms of the last year at school. Another 120 marks are awarded on the six written tests, and the remaining 80 on the four orals: these last may deal with subjects which themselves do not form part of the written examination.

#### IV. SOME CONCLUSIONS

The following sentences are inscribed on the foundation stones of the schools of the Six:

This School will bring together, from their first years at school to the threshold of the University, children from Belgium, France, Germany, Italy, Luxembourg, the Netherlands, and other countries interested in the building of a United Europe.

Each of these pupils will be able, whilst following with teachers from his own country the study of his mother tongue and his national literature and history, to acquire from infancy the use of other languages and benefit from the joint contribution of the different cultures which together make up European civilization. Sharing in the same games, grouped in common classes, boys and girls of various languages and nationalities will learn to know and value each other and to live together.

Being brought up in contact with each other, and freed at an early age from the prejudices which divide, and initiated into the beauties and values of the various cultures, they will as they grow up become conscious of their solidarity. While retaining love for and pride in their country, they will become Europeans in spirit, well

prepared to complete and consolidate the work undertaken by their fathers to establish a prosperous and united Europe.

It is legitimate to consider in conclusion how far this proud claim can be justified. Relevant factors are the socio-economic origins of the schools, the contents of the curriculum and the nature of the leaving examination, the personality of headmasters and staff, the problem of language and History teaching and the vexed question of the non-academic child. Fair comment would be, first, that the fate of the schools is dependent on the fate of the European Community as such; secondly the curriculum, heavily academic in the traditional continental style, makes great intellectual demands on its pupils and is itself an amalgam of compromises between different national patterns and a conscious attempt to educate from a European viewpoint but without a European basis; thirdly, the European **baccalauréat** has produced and can continue to produce a cultural élite of young Europeans through the universities; fourthly, the experience of teaching in one of the European schools for a time is an immensely stimulating and enriching experience for teachers, one result of which has already undoubtedly been the modification of pedagogical practice within the various national education systems; fifthly the schools offer an interesting laboratory both for experimental language teaching and for supra-national History teaching; finally, the problem of how to educate the non-academic child, in spite of a small-scale effort in this direction, is even less vigorously faced in the European schools than it is in the United Kingdom.

Yet, as a seventeenth-century English politician remarked, 'There is a hidden element in government which would be lost if defined', and there is a hidden element also in all schools which would be lost if defined. In the schools of the Six it lurks in the variety of extra-curricular activities and in the rich informal contacts between parents, staff and pupils. To stand in the playground of one of these schools and to listen to the talk and observe the play of these young Europeans is to incline one to a belief in Victor Hugo's famous prophecy:

I represent a party which does not yet exist: Civilization. This party will make the Twentieth Century. There will issue from it, first, the United States of Europe, and then the United States of the world.



## LUXEMBOURG EUROPEAN SCHOOL 1963

Subjects	Common Core: First Three Years				Section: Latin-Greek				Section: Latin-Maths. Sciences-Languages				Section: Modern-Maths. Sciences-Languages				Total Hours	
	A				B				C				D				A + B	A + C + D
Mother Tongue	I	II	III		IV	V	VI	VII	IV	V	VI	VII	IV	V	VI	VII	31	31
Latin	6	5	4		4	4	4	4	4	4	4	4	4	4	4	4	31	31
Greek	—	5	5		5	5	4	5	5	4	4	4	—	—	—	—	29	28
Philosophy	—	—	—		5	5	5	5	—	—	—	—	—	—	—	—	20	—
Modern Language I	—	—	—		—	—	2	4	—	—	1	2	—	—	1	2	6	3
Modern Language II	7	4	4		3	2	2	2	3	2	2	2	4	3	3	3	24	24
Modern Language (i)	4	4	2		3	2	2	2	3	2	2	2	3	3	3	3	19	19
Modern Language English	—	—	4		3	3	3	3	3	3	3	3	3	3	3	3	16	16
Modern Language Dutch (ii)	5	5	4		4	3	3	3	4	3	3	3	4	3	3	3	27	27
Civics	—	—	—		—	—	1	—	—	—	—	—	—	—	—	—	1	1
History	2	2	2		2	2	2	2	2	2	2	2	2	2	2	2	14	14
Geography	1	1	1		1	1	1	1	1	1	1	1	1	1	1	1	9 $\frac{1}{2}$	9 $\frac{1}{2}$
Maths (iii)	4	4	4		3	3	3	3	6	7	7	7	6	7	7	7	24	39
Biology	2	2	2		—	—	2	—	—	—	2	1	—	—	2	1	8	9
Physics	—	—	—		2	2	1	1	2	2	3	4	2	2	3	4	6	11
Chemistry	—	—	—		—	1 $\frac{1}{2}$	1	—	—	2	1	2	—	2	1	2	2 $\frac{1}{2}$	5
Physical Education	3	3	2		2	2	2	2	2	2	2	2	2	2	2	2	16	16
Drawing	1	1	1		—	—	—	—	1	—	—	—	1	—	—	—	3	4
Music	1	1	1		1	—	—	—	1	—	—	—	1	—	—	—	4	4
History of Art	—	—	—		1	1	1	1	1	1	1	—	1	1	1	—	4	3
Religious or Moral Education	2	2	2		1	1	1	1	1	1	1	1	1	1	1	1	10	10
Handicrafts	1	1	1		—	—	—	—	—	—	—	—	—	—	—	—	3	3
	30	31	33		33 $\frac{1}{2}$	33 $\frac{1}{2}$	35	35	32 $\frac{1}{2}$	33	35	36	31 $\frac{1}{2}$	32	35	36		

(50 min. periods)

Note:

- (i) In the case of this second foreign language the figures in bold type should not be reckoned except for the Dutch pupils.  
(ii) For Belgian pupils the language is French.  
(iii) This includes one hour's Geometrical Drawing in the 5th, 6th and 7th years for the Latin-Greek and Modern Sections.



# *Teaching for Mental Health: Helping Students to Know Themselves*

Muriel M. Kay

In this article, I hope to communicate something of what I set out to do in my work as an Education Tutor in a College of Education. It is not my intention so much to define the syllabus as to give some indication of the dynamics of the teaching/learning situation itself, and of the principles on which I try — with greater or less success — to build the whole of my professional work.

## **The scope of the course**

Just a word about the syllabus first, however. The basic framework for this is drawn up by the Institute of Education, and is necessarily conceived and presented in broad, general terms. I have therefore — in common with my colleagues — devised my own personal interpretation of it. In this, I try to present an integrated course which satisfies the requirements of the examination scheme — delineating as it does the three main areas of study: the philosophy, psychology and sociology of education. Moreover, it has for its fundamental and unifying theme the gradual all-round maturing of the student, considered as much from the point of view of her well-being as a person as of a trainee teacher.

An important and underlying premise here is the concept of mental health and personal adjustment. This further implies the need for a degree of self-knowledge, insight, and self-acceptance — all of which, in their turn, contribute towards a greater potential for perceptive response towards, and an understanding and acceptance of, other people, both children and adults. In my view, these are highly significant requisites for students in Colleges of Education; especially when one takes into account the nature of their future professional work, and the demands and satisfactions which are inherent therein. It is also my view that the course in Education offers a valuable opportunity for the furtherance of this goal, since much of its content and subject matter is closely and relevantly concerned with human behaviour and development, in both its individual and its social aspects, as well as in normality and in deviations therefrom.

Another fundamental characteristic of the work done in Education is that its essential medium is language, and its essential activity is the expression and communication of thoughts, ideas, and feelings. In this connection, I attach much importance to the known psychological value of language as an instrument in personal and social development and in the growth of self-awareness.

## **The teaching approach**

In the College with which I am concerned, the allotment of time to Education in the students' programme is sufficiently generous over the 3 year course to allow for some flexibility in its use. In the main, I employ 3 different ways of meeting students. (a) as a whole group of approximately 25; (b) in smaller subgroups of 7 to 8 students each; (c) individually, on a face-to-face basis. Over the 3 year period, the general tendency is to move from a greater number of 'whole group' meetings (in the 1st year), through a greater number of 'small group' meetings (in the 2nd year), towards a greater number of 'individual' meetings (in the 3rd year).

The actual methods of teaching will include lecture; discussion; seminar; tutorial; counselling. Whichever is in use at any one time will depend partly on the piece of work being done, and partly on the needs of the students themselves. Throughout all these, and whatever the current activity may be, there are certain principles which I try to put into practice. These may be summed up under four headings: (1) the importance of student participation; (2) the importance of direct, firsthand experience; (3) the importance of social and emotional factors, and (4) the importance of the relationship between teacher and taught.

### *(1) The importance of student participation*

Learning is an active rather than a passive process. Hence, wherever possible, students are encouraged to make their own significant contributions to it, in various ways. For example, discussion is actively fostered. I reduce to an essential minimum the amount of formal lecturing I do; and students gradually recognise that they are free to ask questions, to proffer their own ideas on the topic in hand, to raise problems or difficulties which they find in understanding a particular theme. To take a simple example; when we are dealing with historical developments, we shall probably give some attention to the work of Dr Arnold at Rugby. This almost



invariably opens up opportunities for students to discuss the question of the Sixth Form, and the values or otherwise of the prefectorial system as they themselves have very recently experienced it. Before long, animated discussion takes place in which are raised such fundamental themes as freedom and authority, democracy, self-government, responsibility, privilege. At first, students will fumble for words, grope painfully towards a clearer understanding of their own motives, possibly clash head on in a difference of opinion, and slowly realise that there is more than one valid point of view in all these matters. The value of all this — over and above the manifest content of the discussion — is, to my mind, that it leads to an increase in social interaction: that it provides a field for clarification of the students' own concepts, beliefs and attitudes: and that it makes possible a recognition that I, the teacher, am by no means the sole source of knowledge and authority.

Again, increasingly as the course progresses, I invite the students themselves to make an active and deliberate contribution to the total learning of the group. Students with special experience will be asked to share this with the others; it is very salutary, for instance, for those who have only known the life and work of a Grammar School to hear from a fellow student what it has been like at a Secondary Modern or a Comprehensive School. Again, the living experience of working and learning side by side with students from a different culture — Pakistan or Bermuda, to take two recent examples — can be harnessed in the breaking down of barriers of ignorance and prejudice.

Furthermore, wherever this proves to be practicable, students share in the discussions and decisions regarding their placing on School Practice. Individual needs and circumstances are borne in mind, and are consciously recognised as a group responsibility. The position of day students, of married women students with children still at school, of students who have a physical disability such as diabetes, or extreme travel sickness — all these, and numerous other factors, are put before the group; and it is remarkable how soon a disgruntled student will change her attitude when she is helped to realise that other people have claims and needs which may well override her own. Students are also entrusted with considerable freedom of choice in planning certain aspects of their work programme; as a

corollary to this, they are expected to recognise the responsibilities which inevitably accompany this freedom. Some examples here are (a) the formation of the subgroups (in recent years, there has been marked preference for the use of sociometric techniques) and (b) the topics for discussion in these small groups ('Conflict'; 'Co-education'; 'Delinquency'; 'Sex-education'; 'Adolescents and parents' have been fruitful self chosen topics); (c) special investigations, essays and reports, chosen individually by the students and undertaken as part of their course work. ('Canal-boat children', done by a student who lived near the Midland waterways, is an interesting example of this kind.)

(2) *The importance of direct, firsthand experience*  
Learning requires ego-involvement as well as intellectual understanding. Hence, within the conceptual and theoretical framework of the course, I try to provide a number of opportunities for students to relate their own experience and behaviour to their present learning. For example, in the work on child and adolescent development, they are encouraged and permitted to refer back to their own childhood, their own family patterns, their own socialisation; and to appraise these from a more objective viewpoint. Some interesting and valuable discussion has taken place in this connection, over the problems of being an only child ('It jolly well made me learn how to get on with my parents — I hadn't anyone else!'); on the position of the eldest in the family ('It's such a relief that I've really accepted the jealousy I felt for my younger brother, and I can like him a lot more now'); and on going to boarding school ('I was sent at the age of five, and was a real problem child in my early teens'). Again, in the work on educational provision and school organisation, they have another look at their own past education and their reaction to it; they assess this against experience derived from visits and Practices during their College course, as well as against their developing understanding of educational principles. A surprising number of students appear to have little or no recollection of their own Junior Schools, until they visit one or more, and discuss their findings. It is only then, for many students, that they see any pattern or purpose in what they experienced in their childhood. Further, in the work on personality development, they begin to see themselves and each other more objectively, and they learn slowly to recognise their strengths and weaknesses, as well as to appreciate



something of the complexity and unevenness of growth in this area ('I'm only just beginning to understand who I really am.' 'Well, at least I'm sure now that teaching is what I want to do.' 'I never used to be able to open my mouth in public, but I seem much more confident this year.').

(3) *The importance of social and emotional factors*  
Learning is also concerned intimately with feelings; about oneself, about other people, about oneself in relation to other people, about oneself in relation to work, etc. Hence, conscious attention is paid to this aspect of experience. This is done both objectively — when theoretical and research findings are presented, for instance, regarding social and emotional development in childhood, adolescence and maturity; and regarding the social and emotional factors involved in the learning difficulties of normal children, as well as in special cases such as backwardness and delinquency. And subjectively also; for instance, when a student's own personal behaviour is looked at (usually at her own request) sympathetically but dispassionately, and again, when a student's work on School Practice is under discussion. She may — and often does — need a good deal of help to become more aware of her own teaching, and to clarify her understanding of children's behaviour and her own response to it. I have found, over the years, that students vary enormously in the amount of insight they show here. There are a number (and I believe it to be an increasing number) who need little more than a sympathetic and patient listener while they talk themselves through to a realisation of what really went on between themselves and 3B during a lesson on the reproductive system of the frog. There are those, on the other hand, who have to be shown that it wasn't just due to the weather, or the fact that the class came in late and noisy after a PE lesson, that their carefully planned mathematics project was a disastrous failure; these, of course, also need to be given sometimes quite specific help in picking up the pieces of a fragmented relationship with a particular class, and working through difficulties to at least some modicum of reconciliation. In all this work, I try to give recognition to the existence — and importance — of negative as well as positive feelings. Students gradually learn to express more freely their own anxieties, fears, and antagonisms; and they are given opportunity wherever possible to integrate rather than to deny them.

(4) *The relationship between teacher and taught*  
Learning is affected by the social climate in which it takes place; hence time, thought and attention are devoted to establishing those conditions which are most conducive to constructive work on a number of levels. This will include the continuing process of self-discovery, as well as patterns of reaction and response in interpersonal and intergroup relations. To this end, wherever my required role permits, I try to be democratic rather than authoritarian; permissive rather than directive; friendly rather than impersonal; open-ended rather than predetermined; accepting rather than judgemental; encouraging rather than punitive. The creation of such a situation is inevitably a longterm process; and students accustomed to the generally different climate of the schools from which they have come, take time to accept and relate to this. Nevertheless, even during the first term, they begin to respond positively; and increasingly as the course progresses, they show greater courage, take more initiative, discuss more fully, and come to talk more readily and with firmer trust. Some who need assistance with difficulties, either personal or professional, also tend to show greater responsibility and developing insight, and are more prepared to ask for help themselves.

Finally, I should like to say that I have no wish to claim anything particularly revolutionary in the ideas and methods described here. Neither — it need hardly be said — should it be assumed that I am in any way ascribing value judgements as to what is or is not 'best' in this complex field. It has not been easy to convey an adequate picture of what in fact goes on in the dialogue between the students and myself. Even so, I hope this account has value as a report on a personal way of working which has been found to be productive and meaningful. Its particular interest may well lie in the central importance which is given to mental health and personal adjustment — both as an integral aim and as a significant determinant of the teaching approach.

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# *'Team Teaching' and some of its implications in Teacher Training*

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The idea of 'Team Teaching' is spreading. The words appeal; perhaps there are visions of white clad intellectual athletes, pulling together; bringing order and enlightenment in their wake. Certainly some of my students modestly mention their team teaching experience at interview and are promised scope, money and co-operation from their prospective headmasters. Efforts to consider team teaching as a method of instruction have been very limited and its success and popularity need to be examined critically.

'Team Teaching' has its roots in the United States and a modified application of its principles has been made at the Henbury Comprehensive School, Bristol. The experiment has been described very adequately (New Education, May 1965) by the masters responsible for introducing it. I joined forces with the Henbury team and offered a group of students for a single team lesson in June 1965 (New Education, December 1965) as a 'feasibility study', and expanded the experiment from one group producing one lesson to all the history specialists taking over the team teaching lead lessons and follow up lessons for six weeks. The children taught were a mixed ability group in their third year at school.

The main justification for introducing team teaching in schools seems to be that a good and memorable 'lead lesson' can be shared by children of a wide range of ability. Each child will take away what he can remember and understand and he will join a small group after the lesson. Follow-up material suited to a wide range of ability will be produced and the children will work on useful group projects. Questions can be asked at this point and individual teachers can take the lead lesson further according to their own inclination. A well organised lead lesson should produce economies in staff time eventually. Visual material, charts, and tapes can be stored and used again. If a whole age group is taught simultaneously some members of staff can take a less active part while the lead lesson is in progress; eventually the pressure resulting from the vast

number of individual lessons one has to teach will be relieved. Subject barriers may be broken down; at Henbury geographers, historians and the RE specialist co-operated and produced a scheme they called the 'humanities'. To increase staff co-operation and to teach children that adults can work together and be seen to work together seems a valuable lesson. The subject specialist, king in his class room, isolated from all others, ignoring the increasingly less definable boundaries of his own subject will not give a good example to children whose intellectual horizons he is supposed to extend. In any case, in history as in science the idea of the great man 'making history' or exploring the frontiers of knowledge no longer exists except in romantic and out-of-date text books.

A group of specialists working together to produce a plan of work for a year must radically change not only the subject taught but the nature of the school. In team teaching the economies in the use of equipment are obvious; a slide, a film, a tape or a film strip can be shown to a large number as well as to a small group; the impact is the same, provided facilities for discussion and questions can come soon after the lead lesson.

Students are not faced continually with scarcity of time, as compared with teachers, but as supervisor of these students, I found that there was no time for the more usual sort of supervision. I might have liked to spend time with each group of students, discuss the planned lesson, offer advice and equipment, attend lessons and project groups afterwards and hold 'post mortems' with the students. Time was just not available for this. It is important to rethink the role of the 'teacher trainer' in this project. It is so easy to appear as the 'expert' which clearly I was not in reality, to dominate all aspects of the lessons and to implant on them one's own expertise. The students will collude happily with such an arrangement and defer to teaching experience but some ambivalence will also be expressed by their unwillingness to take full responsibility for what occurs and to seek out the lecturer continually, asking for advice and for bits of material, trivial in themselves but which express a need which develops out of overdependence. Conventional training with its emphasis on one-to-one relationships with a tutor or supervisor, does not prepare teachers for the almost painful isolation into which they are thrust on taking up a post and this in turn may have some



bearing on the teacher wastage during the first years of teaching. In training for team teaching a one-to-one relationship probably destroys all chance of the team working as a co-operative unit.

The students chose their own teams and in each one subject specialists from other subjects were included. The choice of the topics for the lead lessons made expertise less valuable than history specialists felt they had a right to expect. One group commented on this in their report on the experiment: 'members of the group were expected to work on a topic not of their own choosing, and about which they knew little, therefore there was little initial enthusiasm.' Ports, ships, cars, the history of aircraft and the aircraft industry had not been included in the university curriculum. Many of the students felt they knew nothing about all this; the old feeling, which thrives in a university environment, that you only teach what you are an 'expert' on holds a powerful sway over the minds of specialist teachers and it had been reinforced in many of their schools during teaching practice. The only other structure which was provided was a general lecture by the master at Henbury, who had developed the humanities scheme, and who outlined the practice and showed the sort of material he used. I explained that I was unable to attend all the lessons but would be grateful if each 'team of students' would produce a report at the end of the term. Dates and transport were arranged by one of the students familiar with the school. My irregular visits were intended to lessen the 'assessment' element in the experiment. I did not want to be used as an examiner or expert and this role was accepted by the students. The only evidence of the success or failure of the team teaching experiment therefore rests on four reports (one group's report never materialised), my own visits and the reaction of the school staff. The children's reaction is most difficult to assess. They were patient and at times enthusiastic but 'real learning' is as hard to pin down as it is in a more conventional situation. Until the two techniques are compared on a proper experimental basis, all one can say is that I felt that the children were intrigued by the amount of effort lavished on them. The students' reports reflect the difficulties inherent in the situation. One group wrote: 'there seemed too much confusion over times, numbers of children, available equipment, amount of follow-up, division of responsibility between Henbury staff and ourselves'; but there was

a positive side. 'One of the most interesting features of the experiment was the preparation of a lesson by four [students]. In terms of man hours it was incredibly extravagant, but whereas I found it almost impossible to co-ordinate effectively at the beginning, I found that by the end a very considerable amount was being gained through co-operation.' Not all the groups were able to resolve their difficulties adequately but they found that co-operation had to be learned as much as the history or social studies lead lessons they had planned. Another group reported 'the usual group tensions, and the peculiar atmosphere of the Department which suppressed leadership roles, made a co-operative and coherent effort difficult to achieve.' I suspect that my withdrawal from the conventional leadership role was really meant here, rather than 'the peculiar atmosphere of the Department'. Where the groups were able to resolve their difficulties, effective work emerged. The threats to the students came from two directions: they were in unfamiliar situations and they did not always trust each other enough. Students have reached this point in their careers in an intensely competitive system and then suddenly they are expected to share experience and knowledge and this is not easy. Anxieties were met by splitting up the task into several watertight compartments. What should have been complete team efforts became a number of virtuoso performances, as much directed at observers and colleagues as at the children; this made timing difficult and one was left at the end with several good bits and pieces but no sense of continuity. Students were haunted by the dangerous fallacy of the 'ideal lesson'. I am very conscious that I have been misled by this idea and I am sure that it is very common among teachers in secondary schools. I mean by the fallacy of the ideal lesson an imaginary lesson: one that is memorable, that reaches the ablest and the dullest pupils, that is remembered for ever and will change the lives of the taught. To achieve this ideal every device in the technological armoury will be employed. It is felt that the more mechanical devices are used to support the teacher, the more certain 'success' will become. A great deal of the infatuation with gadgetry reaches back to the delusion that teaching depends on virtuoso performances. The primary task, namely teaching children through establishing a relationship with them is forgotten. Two groups of students were aware of this and regretted the inability to establish good relationships with the children in such a short



time, nevertheless vast amounts of energy were expended on their fraction of the lead lesson. It was as if they did not want to be caught out in any situation, or was this another aspect of the competitive situation? The absence of black-out, plugs and materials in the past no longer applied and they were now spurred on to greater efforts. One group took a film from an aeroplane. The lesson should have been on the aero-industry but it turned into a survey of Bristol from the air. Pictures were projected from epidiascopes, tapes were prepared with excessive care but when the epidiascope broke down and the plugs would not fit for the tape recorder, chalk and talk were found to be surprisingly effective. At first I was seduced by the vast investment of time, ingenuity and expense but on further reflection I have come to realise that a great deal of this effort represented an element of flight from the real problem. Really what was needed was a co-operative effort and a definition of the task in hand; rather than face up to this several of the students sought to find their salvation through hard work. Many of the notes reflected this difficulty 'team teaching is exhausting but worth-while', 'we thought the object of team teaching was to save time, it took us hours to prepare our lesson'. Once an ideal lesson had been presented disillusion set in 'the children only thought it a bit of fun'. When I reflect how much time in secondary school is spent on work that has little to do with the actual task of teaching, I wonder whether a similar element of flight is not also at work.

While there is criticism and a fairly general sense of resentment in the students' notes, the experiment seemed to provide a much needed experience. Even the lack of direction and supervision provided a challenge. The level of anxiety never entirely swamped productive effort. After their main teaching practice the students had enough confidence in their own teaching skill not to abdicate completely or to surrender control of the experiment to one leader. Only one group failed to report on its work and I know that they had found co-operation difficult and only gave five discrete miniature lessons and then allowed the children to drift into chaos in their follow up groups. Even at its worst I hoped that something positive would emerge. The idea of co-operation intrigued the students. One wrote: 'I am sure this sort of co-operation has applications in many teaching activities' and another 'these random criticisms are the result of a feeling and do not

reflect hostility or disillusionment but that the effective use of techniques in team teaching needs and deserves a great deal of discussion and experiment'.

I hope to expose this year's students to team teaching leaving it to them to organise their own groups and to learn from their own mistakes rather than put an ideal organisation before them and asking them to initiate it. Last year's students saw the possibilities and the limitations of team teaching. In their future posts they must know how to work with colleagues and to be aware of the dynamics of small groups, the problems of leadership and how to implement change sensitively and constructively.

## *Roger Gal 1906-1966*

L'Université française est en deuil. Elle vient de perdre, avec Roger Gal, une de ses figures le plus pures, un des plus authentiques éducateurs. Hier, encore, il nous était impossible d'imaginer une réunion pédagogique, nationale ou internationale, sans sa présence et, brutalement, nous devons parler de lui au passé. Il devait participer, le jour même de sa mort, à une réunion importante organisée par le Groupe Français d'Education Nouvelle dont il était le vice-président; il a voulu, jusqu'au bout, faire face à ses responsabilités et nous a donné l'exemple magnifique du véritable apôtre pour lequel seul, l'idéal compte.

Il y a 20 ans que nous nous connaissions; 15 ans que nous collaborions étroitement. Littéraire de formation, Roger Gal découvre dès avant la guerre, avec les expériences J. Zay, la grandeur, le sens, la beauté de l'éducation et devient, rapidement, un des représentants les plus éminents de l'Education Nouvelle. L'humaniste se met au service des jeunes générations et la richesse de sa culture lui permet d'aborder, toujours avec le même bonheur, tous les domaines de l'Education. C'est le problème fondamental de l'orientation scolaire qui le préoccupe dès cette époque et son livre célèbre, sur cette question, paru en 1947, devient rapidement un des classiques en la matière. Distingué par Paul Langevin et Gustave Monod pendant la Résistance, il est nommé, à la libération, Secrétaire de la Commission ministérielle pour la Réforme de l'Enseignement et son nom est attaché au Plan



Langevin-Wallon; dès lors, aucun problème d'éducation ne lui reste étranger. On le voit s'attaquer à toutes les questions fondamentales pour faire progresser cette éducation dont il sent, avec intensité, toutes les puissances et toutes les exigences. Il est, au Congrès européen de Paris organisé par la Ligue Internationale d'Education Nouvelle, en Août 1946, le rapporteur sur l'enseignement professionnel et l'on sait le rôle important qu'il jouera ensuite, par son enseignement, dans la formation des professeurs de l'enseignement technique, soit à l'Ecole Normale Supérieure de l'Enseignement Technique, soit à l'Ecole Normale Nationale de l'Apprentissage. Quelques années plus tard, au Congrès de Blois de 1948, il introduit avec flamme le thème: **l'Education Nouvelle et la Paix dans le monde moderne**, et d'éminentes personnalités rappelleront le rôle qu'il a joué dans le développement des programmes de l'UNESCO relatifs au développement du civisme et de la compréhension internationaux. A toutes ces préoccupations profondément humaines, se rattachent les études que Roger Gal conduit sur l'enseignement de l'Histoire, sur la formation artistique des jeunes, sur la discipline et l'éducation nouvelle et, en 1953 et 1954, paraissent sous son nom, dans la revue 'Pour l'Ere Nouvelle' une série d'études qui honorent l'éducation française et montrent dans quelles voies devrait s'orienter la pédagogie contemporaine.

Mais les événements vont vite et les grandes idées qui s'exprimaient déjà dans le rapport de 1964 devaient trouver un point d'application. Pour faire face aux besoins scientifiques et techniques l'éducation doit rechercher des solutions nouvelles. Roger Gal s'intéresse aux travaux scientifiques expérimentaux ainsi qu'à la pédagogie des mathématiques modernes. Avec la lucidité et la perspicacité d'un éducateur exceptionnel, il pressent les révolutions pédagogiques qui s'annoncent, il voit immédiatement le parti que l'on peut tirer de toutes les idées importées de l'étranger, et toutes les commissions chargées d'étudier les techniques nouvelles l'appellent auprès d'elles; c'est ainsi qu'il participe aussi bien aux travaux destinés à rénover notre enseignement qu'aux discussions récentes sur l'enseignement programmé et l'introduction de celui-ci dans l'enseignement du second degré.

Cette universalité pédagogique n'était possible, que parce que Roger Gal était à la fois un homme

d'action, un chercheur et un théoricien. Tous ceux qui ont été ses élèves, tous ceux qui l'ont écouté, ont ressenti la puissance de son verbe, la chaleur de sa présence, le dynamisme efficace de son enthousiasme. Comme il était admirable quand il s'enflammait pour combattre les hérésies pédagogiques, les contre-vérités éducatives, pour soutenir ce qui lui semblait juste, bon et généreux. Sa présence dans les classes réchauffait tous les coeurs, son rayonnement personnel entraînait toutes les énergies. On ne soulignera jamais assez le rôle important qu'il joua dans les deux grandes révolutions pédagogiques françaises de l'après-guerre: la création des classes nouvelles et le développement des centres d'apprentissage.

Mais Roger Gal était aussi un chercheur et nous travaillions côte à côte, depuis 1953 où furent jetées, à Lyon, les bases de l'Association Internationale de Pédagogie Expérimentale de Langue Française dont il était un des vice-présidents. Sa présence parmi nous était indispensable et il savait nous éviter de tomber dans les dangers d'un expérimentalisme qui aurait été à l'encontre de l'éducation que nous voulions promouvoir. Il avait découvert l'importance de la recherche pédagogique objective et savait se soumettre, avec l'honnêteté du scientifique aux preuves administrées par l'expérience. Il tenait d'ailleurs sa force, de n'avoir jamais séparé cette recherche objective, des conditions scolaires réelles et tous les travaux qu'il menait depuis quelques années avec l'équipe des éducateurs du XX<sup>ème</sup> arrondissement animée par Monsieur Gloton sont le témoignage le plus éclatant de cette unité indispensable aux progrès de l'éducation.

Et le disciple pédagogique des Langevin et des Wallon ne séparait pas non plus l'action, la recherche de la théorie, de la réflexion. De nombreuses fois dans sa vie Roger Gal a voulu faire le point, reprendre à leur origine tous les problèmes contemporains pour mieux les analyser et mieux les comprendre:

Sa petite histoire de l'éducation parue en 1948, l'excellent chapitre sur la signification historique de l'éducation nouvelle qui vient de paraître dans le livre collectif sur l'Education Nouvelle et le Monde Moderne, son ouvrage de 1961: Où en est la pédagogie? s'inscrivent tous dans cette perspective de réflexion et d'approfondissement théoriques. Roger Gal précise d'ailleurs lui-même, dans



l'introduction de son dernier ouvrage, l'importance qu'il attache à toutes ses préoccupations: 'la pédagogie, nous dit-il, si elle ne peut rien résoudre toute seule, tient néanmoins les clefs de l'avenir. Ce n'est pas elle qui résoudra les problèmes techniques, économiques, sociaux ou politiques, mais sans elle aucun régime, aucune amélioration du destin humain ne peuvent être durables.'

Roger Gal croyait en l'homme parce qu'il était lui-même un homme d'une richesse extraordinaire et c'est l'ami incomparable que nous pleurons tous aujourd'hui. C'est à lui que s'adressent ces vers de Victor Hugo:

'Il n'avait pas de fange en l'eau de son moulin  
Il n'avait pas d'enfer dans le feu de sa forge.'

Sa pureté, sa loyauté intellectuelle, morale, civique s'accompagnaient d'une générosité qui ont fait de lui l'éducateur extraordinaire, le tribun de la pensée pédagogique progressiste contemporaine. Il avait la grandeur suffisante pour savoir être simple, cordial et abordable par tous; il avait l'enthousiasme des apôtres et la lucidité des grands hommes qui, souvent, semblent être trop en avance sur leur temps pour être bien compris.

Roger Gal vous nous quitte en pleine gloire, en pleine action mais votre message a été entendu. Vous avez tracé un sillon que nous saurons prolonger et approfondir. Vous avez semé et vous ne serez pas avec nous à l'heure de la moisson, mais les générations futures profiteront de tout ce que vous avez apporté, du meilleur de vous même que vous avez donné à l'éducation, à la pédagogie, pour l'amélioration de la condition humaine.

Tous vos amis, ceux du Groupe Français de Education Nouvelle et de la Ligue Internationale de l'Education Nouvelle, ceux de l'Association Internationale de Pédagogie Expérimentale de Langue Française, tous les éducateurs de France, tous les éducateurs du monde entier s'inclinent douloureusement devant votre cercueil et expriment à votre famille, à tous ceux qui vous étaient chers leurs plus respectueuses condoléances.

## *East African Secondary Education and the Winds of Change*

James J. Shields Jr

Change is sweeping through East Africa with the blaze of a brush fire on a windy night. The effect it will have upon the land or the people in its wake is difficult to predict because the patterns of past change have not been ordered enough to provide a basis upon which to estimate its future course.

The change is evidenced in many ways, large and small. The large changes, as would be expected, have an element of the dramatic. These include such things as the construction of the Owen Dam at Jinja in Uganda; the full scale expansion of the University of East Africa into three widely scattered university colleges in Kampala, Nairobi and Dar es Salaam; the achievement of statehood; and the unionization of large segments of the working force in the cities of Kenya.

However, the small changes tend to be more spectacular because they immediately affect the small people who comprise the bulk of the population. Therefore, for many visitors, the small changes rather than the large ones become the real indices of the force and the significance of change in the newly emergent nations of East Africa.

Among the many compelling examples of the small changes that are erasing the old way are the replacement of the grass baskets the women carry to rural markets by plastic ones; the increasing

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popularity of bottle feeding for infants; the widespread use of aspirin; supreme confidence in injections for almost everything, and so forth.

However, the change is in no way complete. The Masai, a cattle people who roam through parts of Kenya and Tanganyika, pride themselves on their resistance to Western influences, insisting that their own culture is noble and highly developed. The Karamojong in Northern Uganda still preserve many of their old customs, including one which attracts the interest of many hardy tourists: nudity.

This ambivalence of great change on the one hand and little change on the other confuses, distresses, and upsets many of the would-be young social scientists who visit East Africa to chart the patterns of change for a scholarly study, or just to satisfy their own deeply curious natures about 'strange lands and friendly people.'

These young scholars are not alone in their confusion. Margaret Trowell, a forty year resident of East Africa whose achievements include the founding of the School of Fine Arts at Makerere University College, confessed that she would willingly trade her entire forty years in East Africa for a mere quarter of an hour inside the head of an African. In effect, she was saying that during her entire stay she never gained a full understanding of the cultures in East Africa.

### Education and Change

In the not too distant past an African looked to the sky to learn what the weather was going to be, to the earth to learn when to plant his crops, to the direction his cattle were moving to learn in what direction he would travel, and to his tribal traditions to learn the meaning of all these things.

Today this is no longer so. Agricultural officers and community development workers advise villagers on what to do about their crops and their cattle, and government agencies, perhaps hundreds of miles away, establish regulations which impinge on all spheres of the villager's personal life.

This new phenomenon partially explains the growing awareness in all parts that a young man's status is immeasurably raised if he possesses a Cambridge Overseas Certificate or any other verification which attests to the completion of

formal education. Generally, it is realized that 'a white man's education' is a major stepping stone to a fuller participation in the life of the new Africa.

This awareness was not always there. Today, parents will pay any price and go to any lengths to secure a seat for their children in one of the approved secondary schools. But a little less than thirty-five years ago a missionary journal reported that the parents of the first class of students in a new school asked the headmaster to pay them for allowing their children to be taught 'European' ways.

Some observers, who are worried about the great drain the wholesale development of education places upon the financial reserves of the nations involved, question the motivations behind this growing interest. These critics claim that the reasons most Africans want education are not worthy of the effort or the sacrifices the expansion of educational opportunity necessarily requires.

What are these reasons? Young Africans want more status, more money, and better job opportunities than their parents had. They want to be respected in their villages; they want to live in a fine house, own a car, and wear smart clothes; and they want political power. The African, in fact, has a thoroughly practical attitude to education. He wants it because it makes possible a more rewarding life in tangible terms. This shocks some Westerners, steeped in ideas such as education for personal fulfilment and social contribution. But educational idealism as we think of it in the West is rare among university students, civil servants and professional men in East Africa. It is difficult to say whether this is because the idealism does not exist; or because East Africans are reluctant to appear idealistic; or because the struggles, the changes, and the compromises they have experienced has boiled it out of them; or because idealism has an entirely different definition in East Africa.

The latter explanation seems to be the most plausible. Glimmers of what appears to be a new dimension in the meaning of idealism can be found in the poems and the short stories in **Transition**, an East African journal of arts, culture, and society; and in the paintings and carvings which were exhibited at the art showing held in conjunction with the independence celebrations in Dar es Salaam in 1961; and in the discussions among secondary school boys



and girls in some of the up-country schools.

### **The Secondary School and Problems of Change**

In the midst of so much change, the secondary school represents a curious element which defies easy analysis. At first glance, it appears to have undergone a complete transformation. However, the fact is that it has been one of the most conservative institutions in East Africa.

True, many external changes have been made. Token steps have been made to integrate the races; school enrolments have increased; there are more day schools than ever before; the physical facilities in all schools have greatly improved; and the number of government schools has grown. However, the curriculum, teaching methods, school organization, and school purposes have changed little.

Among the leaders who resist school reform, the phrase 'maintenance of standards' is offered as a defense for conserving the old programmes. The term 'standards' is usually defined within the context of the traditions of English public and grammar schools. This concept is certainly no longer relevant in East Africa, and whether it was ever relevant is indeed questionable.

This is but one problem; there are others. Practical and technical education is almost entirely ignored at the secondary level. School programmes are often constructed as if the industrial revolution had never occurred.

Much of this problem is rooted in the attitudes found among teachers. A group of teachers at the 1961 conference of the Uganda Teachers Association reported that teachers inadvertently build a distaste for manual work among the students through expressions such as 'if you don't study harder you will have to sweep roads for the rest of your life.'

Of course, other elements in the culture also contribute to this problem. When a student fails his examinations, his family and his teachers expect him to 'step down' and either go to a technical school or return to work on the family farm. As a result, many students who attend technical schools feel they are doing the second best thing.

This attitude in no way reflects the future needs of

the East African nations. In an editorial written in **The Uganda Argus** on 13 January 1961, we read:

'There must be an expansion of technical educational facilities if Uganda is to achieve the widening of the economy which is so badly needed. Political and economic stability are the first attractions, but they must also be backed up by other things such as technical educational programmes tailored to meet the needs of an expanding economy.'

Obviously, there is a great imbalance between the academic and technical courses offered in the East African schools. This is due to the attitudes held by teachers and students toward technical studies which are neither consistent with current demands nor future needs.

A third major problem is the limited participation of Africans in the formulation of educational policy; the writing of textbooks, syllabi, and examinations; and the administration of the schools. This has been one of the reasons behind the unbelievable neglect of African culture in the secondary school curriculum.

This critical need is related to the more fundamental problem of the shortage of African teachers. In order to develop syllabi, examinations, and textbooks which give attention to African culture, African educators are needed to develop them.

However, few highly educated East Africans are interested in giving their careers to education. Opportunities elsewhere are much more inviting — the increasing number of government and commercial positions of high prestige opening up to Africans which enable them to live in towns, command large office staffs, and mingle constantly with important people.

Whatever the reasons, the problem has defied solution. One result and a sad one is that fewer African children can attend school than could otherwise. At present, less than 1 % of all children in East Africa of secondary school age go to school.

In addition, it has meant that the East African nations must continue to look overseas for teachers. This means that the United States and Britain have



to supply these nations with teachers out of their own thin reserves. It also perpetuates the influence of foreign nations in the development of East African education at a time when the countries themselves are struggling to work out their own identities. It also encourages many African leaders to think that their nations can put aside their responsibilities for meeting their educational needs from within.

These are but a few of the educational problems which have been stirred up by the strong winds of change moving across East Africa. There are many others, some of which are very much like our own. Among these are the questions of public funds for private education, segregation in education, the financing of public education, women's education, and the extension of educational opportunity.

In conclusion, the problems are immense, but they can be resolved. However, the solutions do not of necessity rest in the answers western nations have found for their educational problems, similar as they may be.

The problems are African; they must be solved by Africans, and in ways that are consistent with African culture. In the past, easy answers to these problems have been glibly offered by visiting educational consultants from the more developed nations of the west. Unfortunately, their answers have always sounded like solutions to educational problems in the western countries. Therefore, a new era must be inaugurated, an era in which a new emphasis must be given to the word 'African' in the phrase 'African education.'

## JOURNALS

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May/June 1966.

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**Indian Education** – in English  
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**Bulletin of the International Bureau of Education**  
4th Quarter 1965.

**UNESCO Chronicle**  
June 1966.

**Phi Delta Kappan** – American journal  
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April/July, 1966.

## NOTES ABOUT UNITED STATES SECTION

from Alice Miel

1. A pamphlet, **Culture and Scientific Values**, containing the papers presented at the March 1965 conference of the US Section (reprinted from **The New Era**) is being sold through Teachers College Bookstore, 1224 Amsterdam Avenue, New York, New York 10027. Price \$1.00. The US Section has distributed free copies to all other section secretaries and to a number of educators in different countries of the world.

2. A conference was sponsored by the US Section on 22 October. The theme was 'Educating the Cosmopolitan Man'. The program shows how the day was planned. For the teacher-to-teacher talks, teachers from other countries attending colleges and universities in and around New York City were invited to meet with US teachers with common interests.

3. The US Section is encouraged by the increasing number of individuals joining as members at large where there is no local chapter near by.

4. Despite a sizeable increase in dues for the New York chapter, membership has increased considerably. The New York Chapter had one especially valuable meeting with a group of visitors from other countries who had been brought over by UNESCO to study production of materials for international understanding.

5. The greater Washington chapter has been reorganized and members have represented the US Section at hearings on Federal educational legislation designed to increase international understanding.

6. Two professionals are representing the US Section at the meetings of NGO (Non-governmental Organizations interested in the UN).

7. An important development is the plan for the meeting of the US Section in conjunction with the annual conference of the large and powerful Association for Supervision and Curriculum Development of the National Education Association of the USA. The first of such annual national meetings will be held in Dallas, Texas, in March 1967. Foreign visitors to the conference will receive a special invitation to attend the meeting of USNEF.

8. **US Section News** has completed its second year of publication. It is sent to all chapter members and to members at large.



9. With financial aid from a small family foundation and the volunteer efforts of the editor, Alice Beard, the New York Chapter has continued to publish and distribute free to all sections **The International Bulletin**. Contributions of news items (and some cash) from various national sections have been much appreciated.

10. The Committee on Studies and Projects of the US Section is continuing to refine certain promising proposals and plans to seek financial support on specific projects.

11. The US Associate Editor of **The New Era**, Dr Lucile Lindberg, and other USNEF members have contributed to the magazine.

12. The US Section is experiencing new vitality and hopes that the international group may also gain in strength. The US Section proposes to the Council as it meets in Chichester that a working committee be formed to investigate possible ways to finance the organization so that it can maintain an international office and continue to publish **The New Era**, so important in unifying the whole NEF movement. An important responsibility of the working committee would be to consider carefully the purposes and program of NEF appropriate for these times. To change the name to **World Education Fellowship** would have much merit for it would express the emphasis so much needed now.

## HUMANISING A MECHANICAL AID

The BBC Further Education Officer, John Robinson, hands out from time to time fascinating notes about his material and how it may be used. His handout on the autumn series for parents and teachers includes notes and suggestions on how to run a discussion group on the programme after the lecture. It is a sensitive approach and suggests great informality as a keynote. He also warns the organiser that if the group contains parents and teachers care must be taken that the parents are not struck dumb because of the readiness in discussion or the practice in discussion of the teachers. 'It may help if the group leader confines himself to the role of referee between all members . . .'

It is cheering to have a Liaison officer who is so aware of the nature and needs of the field. Who realises who is listening in what armchair and how he will react to tutorial discussion, in fact how he or she can become involved at a distance. If people can be involved at a distance, they may gradually be got to participate also in the more local lecture or classroom too. This awareness is encouraging.

The Series 'New Ideas in Secondary Education' an expanded repeat programme would form a basis for a parent teacher group right now. It starts in January.

The Spring Term programme is now available.

## RESEARCH ON LANGUAGE AND LANGUAGE BEHAVIOUR

The University of Michigan has this centre and they are currently in the process of collecting and writing abstracts for a new quarterly journal. The first abstract is due to appear in early February 1967.

## THE CENTRE FOR SPIRITUAL AND RELIGIOUS STUDIES

Apropos of Chichester Conference this Centre operating from 4 Wimpole Mews, London W1, is a useful address. The Centre has had several Study Conferences on Religious Education — three in fact, one in 1958, one in 1959 and the third in 1960. The Hon. Secretary is A. M. Barnard and anyone interested should approach him. Later we hope to print more about the work of this Centre. They have some interesting material available about morning assembly in school and the religious education of the teenager. They have some comments of the latter on their reactions to their own religious education.

## WRITING FOR PLEASURE

We have had painting for pleasure for half a century and the interest in art as a form of self-expression as well as a creation of a great artist grows.

Writing is now coming into its own again. The Daily Mirror childrens' literary competitions have done a great deal to help this interest and their 'Children as Writers' offers wonderful evidence of this.

East Sussex County Council have recently published a delightful anthology of Children's Writing also. This response to the written word comes after the widespread response to painting and to music. Perhaps the nineteenth century idealists who looked forward to a great artistic flowering of mankind after universal education may have been on to something. And those of us who accused passive listening and viewing as inducing apathy, may also have been a little off beam too. For the young are alive to words and their meaning as they are to modern music and painting. Words are part of their leisure time environment. Among the less academic stream there is constant recourse to the dictionary. TV has made us wordy again.



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United States: Lucile Lindberg

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## Editorial

How we assess the effects of educational theory working out in practice is vital. Follow-up of the effects of particular teaching techniques in an actual school either short-term or long-term is difficult. The research worker seeking to follow a group of school-leavers can satisfy his sponsors by taking account of examination results, of percentages of pupils proceeding to universities, of present achievement in sport, or initial vocational success.

From the wider social angle such factors do not tell us what sort of parents are produced by freedom or authoritarianism in school, what is the saving in mental and physical health of one method or another, or how far self-fulfilment and happiness and the ability to make friends is connected with the atmosphere of the school attended. Yet the pattern and health of a society can depend on factors such as these. A study of such problems would take some fifty years and this can be discouraging to the research worker. Yet when we judge the personalities and achievement of a group from a particular school for these factors we need long distance study as well as more immediate. That is why it is cheering to find Emmanuel Bernstein getting to work on Summerhill, and we are glad that we can print his account of his findings.

Summerhill has been a laboratory of freedom for the last 50 years and for all of us freedom can be a challenge. I remember having the benefit of a discussion about the limits of freedom and control in further education with Sir Cyril Burt and some of his students and his classic remark, 'I shouldn't have thought that you could have too much freedom.' A. S. Neill's comment that his failures were in the main with those whose parents did not believe in freedom connects. This must have created a background of conflict rather than security for those particular pupils. As the acceptance of conflict is necessary to living, perhaps education for a free society presents new challenges. Do we sincerely believe in our own basic assumptions is one to start with . . .

## The Odenwaldschule

*An example of progressive education in Germany*

Trude Emmerich

A few years ago, an article on the Odenwaldschule (OSO) appeared in the *Times Educational Supplement* with the significant title 'The Right to be Different'. The right to be different — this title has several meanings: the school as such is different not only from German state schools, but also from other independent boarding schools belonging to the same category as the OSO. The right to be different also applies to the pupils themselves: they are not forced into a set pattern, they are not being developed into an OSO-type, rather the contrary, they are allowed and even encouraged to develop freely according to their physical, psychological, mental and intellectual make-up.

It is difficult to set down concisely the ideals which underlie the principles on which education and instruction are based at the OSO. To put them into a nutshell: our principal aim is to put each child in the place most suited to his or her ability and aptitude. This ideal is, of course, not new, it even evokes the spirit of the English 1944 Education Act. It is being discussed in all progressive educational magazines in most civilised countries, it is being talked about at countless educational conferences etc. One can also say: the aim of most progressive societies is to allow the individual maximum opportunity for fulfilment within the communal framework.

An overworked ideal? Perhaps — but it is no exaggeration to say that at the OSO it is really being put into practice. The means of achieving this end is not so much the way in which the pupils are being brought up within the boarding-school but rather the system according to which we educate and instruct the pupils, the '**comprehensive system**' (Ganzheitsschule).

As will be shown, the underlying conception is to provide a kind of education which on the one hand is in keeping with the kind of 'Open Society' towards which we are moving and which on the other hand prevents that awful waste of 'our greatest reservoir of untapped talent' (Sir Geoffrey Crowther) by adapting the school to the child rather than, as is normally the case in selective education,



expecting the child to develop within a set pattern where it cannot help becoming a failure, thus being doomed to a sense of frustration for the whole of its future life. The OSO has been practising comprehensive education for fifteen years. Within this period we have been working hard in countless staff meetings, experimenting, improving — always trying to find the best way of organizing a comprehensive system that really works, and it can now be said that we have passed the experimental stage, though we are still open to new experiences and consequently to new experiments.

It is often said that a comprehensive school needs at least 700-800 pupils to function properly. This is not borne out by the experiences of the OSO which has only 250-260 pupils. Comprehensive education is possible with a comparatively small number at least from an educational point of view, economically, of course, it is rather expensive and would obviously become much less so with a larger number of pupils. The OSO as a boarding school has only 250 beds and cannot expand even if it wanted to. Furthermore it is situated in the heart of the countryside (the Odenwald, a range of hills stretching from Frankfurt to Heidelberg) and thus cannot have any influx of day pupils from other places apart from the local farms.

The Odenwaldschule was founded in 1910 as an independent private boarding school. There are a number of such schools (Landerziehungsheime) in the Federal Republic, as, for instance, Valem. The various Landerziehungsheime are linked together in the Vereinigung Deutscher Landerziehungsheime. Though independent, the schools enjoy full state recognition. But whereas the other Landerziehungsheime have more or less followed the traditional pattern of the state grammar schools in their school system, putting the educational emphasis on the boarding side, the OSO since its foundation has occupied a special place in the German educational system. Pioneer work was carried out in many sectors of education, e.g. re-organization of class teaching into group teaching, time-table reform, co-education. After the Second World War the school was re-organized to contain all classes and streams from kindergarten to university entrance level.

### **Comprehensive Education**

The Nursery School is small and has only the

children of the Oberhambach farmers who later enter the Primary School. In this way they are helped to learn standard German (Hochdeutsch) and thus to become literate in the general sense much earlier than it would normally be possible. The nursery also contains the children of the members of the staff.

The **Primary School** consists of the first six school years, the children entering at the age of six. In the fifth and sixth classes emphasis is laid on observation and steering. Here teachers from the Primary, Secondary and Upper School levels work together, observing the children, trying to find out into which school stream the pupils may fit. From the fifth class English is taught as the first foreign language. At the end of the sixth year a special test week takes place.

It is not meant as an intelligence test in the narrow sense (to find out the intelligence quotient). Many other factors play their parts, highly relevant things like diligence, co-operativeness, perseverance, and enthusiasm for work. Thus we have designed this week to test the children's ability and observe their reaction when faced with a completely unknown language (French, Italian, Spanish), a new scientific experiment (physics, chemistry), a new field in mathematics and a new type of text in German, their mother tongue. These subjects are purposely taught by teachers who have not held regular lessons in the class before. The children rather enjoy their 'examination week' and we have never known any eleven-plus anxiety or hysterics either with pupils or with their parents!

The pupils are then directed into that stream for which they seem most suited — I say 'seem', because there is nothing to prevent a child whose later achievements prove to be better or worse than expected from being transferred to another school stream. If a child's development warrants it, transfer between courses and streams may occur at any time. Thus we offer the maximum number of outlets for a pupil's intelligence and the security that the various types and stages of intelligence together with the influence of personal character are carefully taken into consideration.

After the Primary School the educational possibilities available to the pupil branch out into four different streams or courses:



Higher Primary School (Volksschuloberstufe)  
Secondary Intermediate School (Mittelschule)  
Secondary Technical School (Werkstudien-schule)  
Grammar School (Studienschule)

Before I go into detail may I again emphasize that these are not four isolated groups. As already stated, the link with the steering period in the sixth class makes it possible for pupils to transfer from one stream to another. In this way the development of the pupil, his or her retardation or acceleration, certain social or psychological factors, which may help or hinder progress, can be attended to in the appropriate manner. This flexibility is the only basis on which the comprehensive system can properly work and the only means to prevent the school becoming three or four schools under one roof!

The **Higher Primary School** consists of three school years with group rather than class instruction. Here you mainly find those children who lack both a special academic and practical ability, children of below average ability. By the end of the ninth school year, most pupils at this level have taken one foreign language (English). All have been taught technical subjects such as woodwork and mechanics. In addition, there are courses in political science and current affairs at a level corresponding to the niveau of the class. There are no examinations at the end of this school. The pupils are only given a school-leaving certificate certifying that they have attended school for the prescribed period of nine years; yet even here there is the possibility of transfer. Almost every year one or more children (usually late developers) can be transferred to the next higher school stream. Those who are accepted into the secondary school receive special courses in English and mathematics to help them bridge the knowledge gap between the two streams.

The **Secondary Intermediate School** consists of four school years. Here you find those children who are more gifted than those in the Higher Primary School, whose ability however is only average and thus not sufficient to meet the requirements of both Technical and Grammar Schools. In the ninth class the second foreign language (French) — they have all been doing English since the fifth class — is introduced, which provides these pupils with a certain rudimentary knowledge of that language. Should they eventually be taken into the Grammar School they will find it most useful to have been

learning a second language before transfer.

At this stage I should add that from the seventh to the tenth school year the pupils of the three schools (Secondary Intermediate, Secondary Technical, Grammar School) are grouped comprehensively in one class, according to their age. In certain subjects (religion, history, biology, geography, chemistry, physics) all three streams are taught together. In the subjects German, English, mathematics they are divided into two groups, according to their achievement. Thus a pupil of the Secondary Technical School can be in group A in mathematics, in group B in English, a Grammar School pupil may belong to German group A and mathematics group B. But here again, transfer from group A to B and vice versa is possible after each term.

It is natural that clever children learn more quickly than those who are less bright and it is desirable that the former should not be held back by the latter. For the teacher it is, of course, much easier to teach a group which is in its learning ability more or less homogeneous. But we feel it would be quite wrong to keep the pupils in the same group as they progress up the school. They must all, in particular the borderline children, have the chance and through this chance the stimulus to move up to the A group even if for some time this would mean their being at the bottom end of this group. It is a most gratifying experience for the teacher to watch the ‘duller’ children being gradually integrated into the ‘higher’ group. In any case, each child must have a stimulus, otherwise it will lose all zest and through lack of interest fall farther and farther behind. Those pupils who, for whatever reasons, are unable to take the chance of ‘moving up’ cannot feel wrongly placed because they know they do not deserve a better place.

In the **Secondary Technical School**, also consisting of four years, pupils do not study a second foreign language, but are introduced instead to technical crafts and skills such as mechanical engineering, carpentry, printing for the boys, and weaving and dress-making for the girls. After a probationary period one of these subjects is chosen for further study, and all pupils are given instruction in technical drawing. The existence of the appropriate workshops run by properly qualified technical experts provides pupils with the education and training necessary for them if, after they have



completed their apprenticeship, they wish to take the examination set by the Handwerkskammer, a body equivalent of the City and Guilds of London Institute. As in all streams transfer remains possible at regular intervals. At the end of the tenth school year the pupils with the necessary academic gifts and standards of achievement may, if desired, continue their studies in the Grammar School. The second foreign language which had been suspended is now studied intensively in special courses and these pupils may also later on offer a handicraft subject (mechanical engineering or carpentry) for their university entrance examination. Those pupils who are not able or do not wish to continue their studies leave school, holding a school-leaving certificate corresponding to the English 'O' level GCE. But both those who leave and those who stay on have to sit an examination set by the school. The pupils who leave the OSO at this stage of their education can go on to a Technical College (Ingenieurschule) or Commercial College (Höhere Handelsschule).

The Secondary Technical School has proved invaluable as a help to late developers, and is a natural field for the advancement of industrial apprentices who hold scholarships.

Before dealing with the Grammar School I must say a few words about our very peculiar **time-table** without which we could never have achieved what we have set out to do. From the seventh school year onwards the time-tables are arranged according to a 'course system', that is to say most subjects are taught in a concentrated course of weeks with an increased number of periods (five to six periods per subject per week), subsequently being suspended for the following six weeks. Only a small number of subjects appear at the same time. After each 'course', reports on the work of each pupil are written by the teachers and at the end of a term these are filed in the school report book of each pupil. The results of the 'course system' (already introduced soon after the foundation of the school) show a greater concentration on school work, a higher degree of achievement and a calmer and more successful atmosphere in school. The complicated structure of the school's streaming and grouping system also benefits from this 'course system'.

As to the teaching method, the OSO believes in educating the pupils in all streams, above all in the Grammar School, from a very early age on to think

and work independently. The lessons are not a monologue of the teacher with the pupils demurely listening and taking notes — to learn and 'repeat' them the next day! — but teacher and pupils work together, in fact the main burden of the talking, particularly in the higher forms lies on the pupils, the teacher merely giving the general direction and the necessary facts, as the case may be, and summing up the group discussion at the end of the lesson. Therefore the pupils are encouraged to prove their talent in talks, reports, and special projects. Often a whole lesson consists of a talk prepared by one of the pupils. They also are taught the use of the library, and as they grow older they must be able to find their own material for their reports and later for their term papers. Thus, the way is prepared for the upper school (Oberstufe), the last three years in the Grammar School. Here the greatest importance is attached to individual work.

The **Grammar School** is designed for those pupils with a reasonable expectation of proceeding to work at an advanced level, that is to say, for those whose ultimate target is university entrance. This school stream starts with the seventh school year and consists of seven years, the pupils leaving at the age of 19 or 20, after their final examination (Abitur, corresponding to the English 'A' level). Even during the first two years in Grammar School the pupils have to do practical work in the workshops; for the boys there is woodwork and metal work alternately, for the girls weaving, dressmaking, and cooking. Most pupils learn three foreign languages: English (from the fifth school year), French (from the seventh), Latin (from the ninth school year). The eleventh year might be called a 'transitional' year. Pupils are examined in all intermediate subjects and the results are noted for the final leaving certificate in two to three years' time. These subjects may then be dropped from the upper school curriculum unless they are taken as main subjects (Wahlfach). These examinations completed, the **upper school** proper starts, corresponding to the Sixth Form of an English Grammar School.

As in the sixth form the pupils are allowed to concentrate their academic work on a few subjects only. It is a generally accepted fact that it is no longer possible, not even for the most highly cultured and educated person, to be at home in all branches of human knowledge. An all-round education (Allgemeinbildung) is possible only on a



relatively low level and is bound to be and remain superficial. Therefore school education in the upper forms ought to cease to follow the traditional pattern going back to the time when the old ideal of the 'polymath' was still valid, and ought instead to concentrate on teaching carefully selected subject-matter with the pupils being able to choose some subjects in which they want to specialize or rather, subjects which they wish to study intensively. Only thus can the needs of the modern age be met.

In England sixth form specialization is nothing new, in Germany it is a very recent thing, often still looked upon with great suspicion, especially by the old traditionally-minded philologists! At the OSO we have been practising specialization since 1951, with great success. But there are some characteristic differences between the English and the OSO system. In England a pupil in the sixth form can really become (and is even intended to become) a sort of specialist through the fact that he is allowed to confine the subjects for serious intellectual study to two or three, and this at the early age of 15 or 16! We see here the danger of specialization setting in too early, a specialization which has its right place at university but not at school. Nor do we wish our pupils to choose their subjects with an eye on faculty requirements, on the contrary, we like them to study such subjects or at least one or two such subjects with which they will never again come into contact either at university or in their later profession. Otherwise we feel they would concentrate at too early an age (though our 'sixth formers' are between 17 and 20) on a too limited field of knowledge and would become too 'subject-minded'. Therefore, though endorsing the principle of specialization, the OSO demands from the pupils the choice of **four** main subjects, taken from a catalogue of 96 different possible combinations. In this choice the pupil must fulfil certain requirements, the most important being that each combination **must** contain at least one scientific subject and one taken from arts. Theology, social studies, art, music, handicraft may also be taken as main subject.

Even with four subjects we feel there is still the danger of overspecialization. To counterbalance this our pupils have, in addition, to take some subsidiary subjects (Kernfach) on which they naturally spend less of their study time, and all have to take a subject which we call 'general

studies', a form of studium generale.

Some examples of a pupil's curriculum:

1. Main subjects: German, history, English, mathematics.

Subsidiary subjects: General studies, social studies, religious instruction, physical education.

2. Main subjects: German, theology, physics, mathematics.

Subsidiary subjects: General studies, current affairs, English, religious instruction, physical education.

3. Main subjects: History, social studies, biology, chemistry.

Subsidiary subjects: General studies, German, English, mathematics, current affairs, religious instruction, physical education.

4. Main subjects: History, biology, chemistry, geography.

Subsidiary subjects: General studies, German, English, mathematics, current affairs, religious instruction, physical education.

5. Main subjects: German, French, history, chemistry.

Subsidiary subjects: General studies, mathematics, current affairs, religious instruction, physical education.

It requires great intellectual effort from a pupil whose natural inclination lies on the arts side only to study intensively for two years a subject such as biology — again it is asking a lot from a pupil who is scientifically-minded to concentrate on German literature or a foreign language. Yet we feel the principle to which the OSO is committed is pedagogically sound. It is natural that a pupil whose mind receives a thorough intellectual training acquires self-confidence in his growing mastery of his favourite subjects, but this self-confidence will become stronger still when he experiences success in a subject which he would not normally have chosen. From 'learning' this subject he may end up in seriously studying it, thus discovering that he is after all not as one-sided in his academic gifts as he had supposed! Thus his education which otherwise would be far narrower will be widened and, if he applies himself well enough, even deepened.



In certain cases supplementary subjects (Ergänzungsfach), such as music, art, French, Latin may be continued on a voluntary basis. At the end of the twelfth class pupils are examined in two of the subsidiary subjects: mathematics and a foreign modern language; both subjects must appear either as main or subsidiary subjects. The results qualify as final Abitur marks and leave the way open for intensive study in the final school year.

Apart from the day-to-day preparation for the various lessons, which very often includes preparing talks and reports, each pupil in the upper forms has to write term papers (Tertialsarbeiten). Of four papers written at least one must deal with an experimental and one with a theoretical subject, one must be literary, one scientific. The length depends, of course, on the topic and varies from 20 to 35 type-written pages. These essays should show that the pupil can attack old material from a new point of view or disclose new material through the medium of principles with which he has become familiar in the lessons.

It goes without saying that, since the upper school is divided up into many different study groups, these groups are usually rather small, varying from 6 to 15 members. Thus a close personal relation between teacher and pupils is established, in fact it is often the basis of successful work. The system of having small study groups also solves, in a natural way, the problem concerning pupils of very high ability, the 'high-fliers'. In their individual talks and reports, in their special projects, in their term-papers they can exercise their brains and thus become young people with well trained minds who will later find their 'rightful' places in the university research departments.

At this point a word about the subject 'general studies'. It serves to integrate the various school subjects and, in addition, to introduce important new aspects such as psychology, sociology, philosophy. You might call these general studies a counterpart to the differentiation of school subjects on the one hand and to overspecialization on the other. Both the twelfth and thirteenth classes, sometimes together, sometimes separated (with as many of the staff who teach in the upper school as possible) meet three periods a week for group study, talks by staff or pupils, discussion, and so on. The topics are carefully selected beforehand in staff meetings.

Since the OSO is an independent school teachers are not tied to a syllabus set by the Ministry of Education.. In departmental staff meetings the teachers have worked out a syllabus which contains such material as is absolutely essential to the understanding of the subject and its specific method and which therefore lends itself to serving as an example (exemplarisches Lernen'. 'Mut zur Lücke'). What I said above about the 'all-round education' in general also holds true as to the subject-matter within a special field of knowledge. Even here one has to concentrate on certain aspects only and to lead the pupils to study in 'depth' rather than 'width'. The Ministry of Education however exercises a certain control: the examination papers for the Abitur have to be sent in beforehand to be approved by the experts in the Ministry, and the oral examination is presided over by an Oberschulrat, (the equivalent of HM Inspector). Since the Ministry of Education has been highly satisfied with the results (the first Abitur after the Second World War was taken in 1950) it regards the OSO as an efficient specialized 'laboratory' and advises its own schools to take note of the successful experiments which have been and are being carried out.

I hope I have succeeded in showing that the OSO is a comprehensive school in the strictest sense. As further proof let me add two facts. One is that, in spite of the high academic standard in the upper form, during the last years we were able to lead a few pupils (late-developers) from the Higher Primary through the Secondary Technical right up to the Grammar School and University Entrance, and quite a number of pupils from the Secondary Technical to the Grammar School and University Entrance. Secondly, for the past nine years we have successfully experimented with the possibility of accepting industrial apprentices with primary school education. They hold scholarships paid by progressive industrial firms. Our comprehensive system, the fact that pupils can easily be transferred from one school stream to another has enabled us to lead such apprentices to the Abitur. Quite a number of them are now studying at university, some have already graduated.

Two last additions: For some time we have been experimenting with our new language laboratory, a rather recent acquisition. This laboratory presents us with the opportunity of checking and controlling



language teaching and practice and of pursuing further research in this field. The OSO is also doing much pioneer work in the relatively new field of programmed learning. This didactical attempt to produce a greater output in a shorter period of teaching time is being carried out with the aid of teaching machines and specially prepared programmes. In these programmes the pupils are 'fed' with subject-matter delivered to them in short closely-connected teaching steps and augmented by careful repetition. In the tests which have been carried out so far in the lower school results have been very promising indeed, especially in mathematics. Naturally we do not consider programmed teaching as a substitute for the ordinary teaching method but as a very useful addition to the normal classroom teaching.

### **Boarding Education**

The Odenwaldschule was founded as a co-educational school, a big venture in those days. Nowadays, however, this is considered by all progressive educationalists as a matter of course, since experience has shown that the children who go to mixed schools are not only happier than those in segregated schools but, for various reasons which I cannot now go into, also develop psychologically in a more natural way and leave school fit to live and work in a society which is, after all, bi-sexual. The ratio of boys to girls at the OSO happens to be 2:1.

The organization of the boarding school differs widely from that of a traditional English public school. The smallest educational unit is not the house with a housemaster as head but the true social unit, the 'family group', the smaller families consisting of about six children, the bigger ones comprising ten to fifteen with pupils of different sex, age and school education. The social and educational implications of this system are considerable. Since, for instance, the children of the Higher Primary School mix freely with the pupils of the Grammar School the former do not tend to suffer from an inferiority complex, they do not feel they are letting the school down by not taking an academic course. At the head of each family there is either a single teacher or a married teacher and his wife. Some houses contain two or three such families, the bigger ones more. A few carefully selected pupils of the upper school are also given charge of three or four younger boys or girls.

We have no dormitories, not even for the small children, and no studies, only double study-bedrooms and single ones, the later being reserved for the pupils who are in their final year at school. The pupils are supposed to work in their own rooms or in the library, with the exception of the Primary School children who do their home work in their classroom under the supervision of the form master.

There is no strict hierarchy as in the English public school, on the contrary, the organizational set-up is democratic. There is a school parliament which meets once a fortnight. The members of parliament consist of the headmaster, the form masters, the bursar and those pupils who have been elected by their forms. Naturally the forms in the upper school send more representatives to parliament than those in the junior school. Each member including the headmaster has only one vote. All sorts of communal problems are reviewed, remedies suggested and there are special committees appointed to deal with special questions. Final decisions become law when ratified by a staff meeting. Serious moral problems such as theft are referred to an 'inner council' consisting of a few respected older pupils, who investigate and present their findings either privately to a member of the staff (it need not necessarily be the headmaster) or publicly before parliament. Parliament is presided over by two pupils called 'presidents' who are elected by parliament from its members. In this case staff ratification is not required. The presidents' task is to take the chair, alternately, when parliament meets and to represent the school at public functions. Otherwise they have no special official authority. There is no hierarchy whatsoever. They are certainly not allowed to mete out punishment. Punishment is carried out officially through parliament or staff. There is no corporal punishment. The pupils do not wear uniform.

We do not try to train the character of the young people in the way it is still being done by many public schools (instilling the arts of leadership!), but our aim is — to put it rather briefly — to instil self-confidence and a sense of responsibility in boys and girls for their future life in society. Both can be achieved just as well, if not better, indirectly through work at school (as we understand it) as through 'character training' in the narrow sense. Thus, though we indeed try to mould the whole personality of the boys and girls, we do not want to create an OSO type, on the contrary, we take the children's



and adolescents' 'right to be different' rather seriously. Nor do we wish to create an academic or a character élite.

It goes without saying that sport and games also play an important part, but alas, not half as important as in English schools. Our facilities are rather poor, partly due to the very hilly country around the school. There is a comparatively small playing-field and a gymnasium.

The pupils also undertake domestic duties: room and house cleaning, care of the school grounds, serving at meal times, drying dishes after the meals, working in the kitchen garden. Helping with domestic work is done on principle and has nothing to do with economy (reducing the domestic staff, for instance), in fact it was introduced when the OSO was founded.

Naturally there are lots of activities in the afternoons and evenings. All those pupils who are not taught in the technical school stream have plenty of opportunities to acquire practical and artistic skills: woodwork, metalwork, printing, bookbinding, dressmaking, weaving, basketry, cooking, painting can be taken on a voluntary basis. Throughout school great importance is laid on drama and music, interest in these subjects being fostered through study groups and an active dramatic society. There are also all sorts of musical activities, such as choir and school orchestra. In addition we have literary, political, psychological study groups meeting once a week. There is a Russian study group. English conversation and courses in Spanish and Portuguese.

The OSO has a school magazine which appears four times a year. Parliament is responsible for its publication, teachers and pupils contribute to it and it is printed in our own printing shop. Some pupils also started a little magazine of their own some time ago with the view to airing their grievances, but it is still struggling to keep alive.

There is no prescribed religious observance for the school as a whole. Protestant, Catholic, Jew — a pupil can receive instruction from a teacher or minister of religion who shares his faith and can attend the nearest place of worship; with his parents' consent he can even remain agnostic. The children who wish to be confirmed have the opportunity of

attending confirmation classes.

Thus the OSO has no 'chapel' as a spiritual centre like the traditional public schools which still claim that the Chapel and its services are an integral part of their life. The Chapel in an English public school, as it seems to me, is the expression of the belief that the salvation of the world depends on its adopting Christianity. In this sense the public schools try to keep up the Christian tradition — irrespective of the society in which they live, which has certainly become just as secularized as in other countries. The OSO does not consider itself a Christian school but a school where there are, amongst staff and pupils, Christians of several denominations, Jews, Humanists, Atheists. It is a school existing in a pluralistic society and as such truly representative of this society. We should think it both insincere and hypocritical and psychologically very wrong indeed to force our pupils to attend daily prayers or Sunday service. But what we do expect from both staff and pupils is absolute tolerance, something which is difficult to learn and to practise and which needs constant watching — children are by nature very intolerant!

The OSO has regular exchanges with English, American and French schools. It cooperates with the American Field Service, and is also a member of the Conference of Internationally-Minded Schools and the International Civil Service both of which open the way to further exchange with the youth of other countries. Since 1962 the school has been affiliated to UNESCO and is styled a 'UNESCO model school'.

Where do our children come from? As I have pointed out the OSO caters for pupils of all ranges of ability. We should also like to cater for children of all social spheres and to award a number of free places every year. But unfortunately this is only possible within a very limited range — for the time being at least, but we are trying hard to find a solution to this very awkward problem! Most of our income still comes from the parents of fee-paying pupils. The fees are as high as those of a good public school. They have to be high because the running of the place is expensive, the staffing ratio being about eight or ten pupils per teacher. Thus the number of scholarships which can be afforded is rather limited. At the moment the school has 15 pupils whose parents pay about half the



normal fees, some parents fortunately paying more than required. The Old Pupils' Society is responsible for a full scholarship, and in addition we are happy to be able every year to take in a number of boys and girls whose fees and pocket-money are paid by industrial firms. At the present time we have about ten such scholarship pupils.

Geographically the pupils come from all over the Federal Republic, including West Berlin. We also have a number of foreign children and, of course, German children whose parents live abroad. A rather high percentage of our pupils come from homes in which circumstances are seriously prejudicial to the normal development of the child. Others are sent to the OSO because a special aptitude in the child requires special training which can only be given by a boarding education.

Most of the staff are German, but there are always a number of foreign teachers on the staff. With few exceptions the OSO has no difficulties in finding a varied and well-qualified staff (the salaries are the same as in state schools). The work within the comprehensive system has proved attractive to first-rate specialist teachers; it is interesting, at times even fascinating to men and women who, besides having the necessary academic qualifications, can call a pioneer spirit their own. I think one of the 'attractions' is that all teachers teach in all streams and groups perhaps with the exception of the upper school where very special knowledge of various subjects is required. A teacher for instance with high academic qualifications will quite naturally have lessons in the Primary and Higher Primary Schools or in one of the B groups and will be proud of the successes of the children. We all continually have to find new methods to 'get the stuff across' and consequently are led to use our imagination — we are, as it were, all kept wide-awake! It is true, that working at the OSO means a very great deal of work, considering that the teachers, on principle, are also heads of the family of children allotted to them, but on the other hand there is a lot of compensation for those who are fond of children. Both the intellectual challenge in the school and the personal involvement in the home are factors which contribute to the fascination I have spoken of. Finally, the OSO publishes at regular intervals booklets which give reports on the work done, on successful experiments, on new ideas being tried out in practice. Although this means much extra work

for the staff, we like doing it, for two reasons: it is always useful to reflect on what you are doing, thus finding out where you stand — the second reason being that we honestly believe that what we have done and are doing at the OSO can, at least in part, be taken over into the national system. We do not claim that we are a very special school with very special teachers and very special pupils. What we do here, for what it is worth, can be done — *mutatis mutandis* — in other schools and perhaps even in other countries.

It has almost become a truism to say that both stability and progress of a nation depend more than ever before on the way it has its children educated, not only the children of the well-to-do, not only the bright children, for they succeed anywhere in whatever school system they are educated, but the ordinary average children. It is all a question of values and priorities.

During the last years we have regularly had young Englishmen staying with us. They like to spend half a year or even a year at the school, improving their German and assisting the English masters before they go up to university. Since the OSO is a school recognized by the Ministry of Education we also regularly have a number of students (*Referendare*) on the staff who, after graduating from university, spend the first of their two training years at the school before sitting their final examination to become qualified teachers.

Conference of Internationally-Minded Schools  
in association with the LAWS Foundation

**International Meeting of Teachers**  
at Bishop Otter College, Chichester, Sussex  
6th-16th August 1967

Educationists from Great Britain, European centres and the USA will discuss the themes involved in Education for a Changing World; The School's Responsibility for the Future. Cost £25. Further particulars from Mr George Smith, Bedales School, Petersfield, Hants.



## *Summerhill: after 50 years, the first follow-up*

**Emmanuel Bernstein**

Elementary Guidance Counselor

Johnston, Rhode Island Public Schools

Summerhill School in Leiston, Suffolk, England, has run for nearly 50 years. Its founder, A. S. Neill, who is still 'Headmaster', has always proclaimed its being the 'freest school in the world'. There have never been **any** rules made by adults. The children themselves decide upon all rules at weekly meetings where children from 5 to 18 years old decide how the school should be run during the following week.

Neill's philosophy of education and life is simply this: The purpose of education should be to lead children into being self-directive so that they will become happy adults. A happy person, says Neill, is one who is 'interested'. Neill claims that Summerhill has always been the happiest school in the world, where children have come to love both learning and life.

But what has happened to the graduates of this school that has always been considered progressive before its time? Could children having been given such freedom ever be able to accept the responsibilities, structures, and limits of society after they leave such a school. Would they be able to cope with the authority of a more traditional school if they had to return to one? How would the products of such a school adjust to the realities of a job, marriage, parenthood? Remember that in this school children were **never** required to do anything they did not wish to do (from eating on time to going to a class). Furthermore, they were allowed to **do** almost anything they wished (from bicycle-riding and romping in the fields to dancing by juke-box in the local restaurant) as long as they were not infringing upon the rights of others. Classes were available at regular times but no-one was required to attend any of them.

In June, July, and August 1965, I visited and interviewed most of the former Summerhill students who were still living in the London area. Since interviews were usually conducted in the home, children and their parents were observed in typical and natural situations.

Interview time lasted an average of 4 hours.

Sampling was of 29 men and 21 women: 39 single and 11 married. Average number of years attended: 4.3 with a median of 7 years. As of August 1965, average age was 28 with the median age at 23. Ages ranged from 16 to 49. Entrance years ranged from 1924 to 1963. 7 attended between 1924-1934; 15 attended between 1934-1944; 24 attended between 1944-1954; and 23 attended between 1954-1963.

**Could they adjust to authority and structure?** Most of the former students seemed able to cope with authority more effectively than the average.

Six children had left Summerhill before they were 12 years old. All but one were enthusiastic about how the school had not only helped them, but actually **prepared** them for working well with their studies. They found themselves enthusiastic about having learning presented in an organized way for a change. Although usually 'behind' in one or more subjects, they were easily able to catch up with the other children, learning the required academic skills within the first year. These were children who could not (for a long time) understand two things: (1) why children always stopped working as soon as the teacher left the room; and (2) why children were afraid of the teacher and principal. Yet, teachers never found these former Summerhill students rude: these children made their needs known in polite ways.

This ability to handle authority well continued into adulthood. At the age of 24, one of Summerhill's products was promoted to a Junior Executive position despite his lack of college education because, as the president of the company put it, 'You're the only one on this staff that is not afraid to tell me what you're thinking and how you really feel about things!'

**Could they adjust to the responsibilities of marriage and children?** Although 3 of the 11 couples interviewed had been divorced (2 were remarried and living harmoniously) most seemed happily married and unusually devoted to their children and to each other. Without exception, parents who had experienced Summerhill as a student were rearing their own children in a self-directive way. Relationship between child and parent was warm: the children happy and spontaneous.



Incidentally, only 3 of the 11 parents sent their own children to Summerhill. Most gave only one reason for this: that they were enjoying their own children too much to send them to any boarding school.

**Could they adjust to the realities of a job?** All of those interviewed were engaged in constructive activities and were either employed or raising their own children in the capacity of a housewife except for two teen-agers who were temporarily unemployed. Occupations included 34 different types including university professors; physicians; artists; musician; engineers; brick-layer; builder; shop-keeper; zoologist; and truck driver. The major occupations were 'housewife' (6) and secretary (3).

### **Was Summerhill Successful?**

Generally, the former Summerhill student was able to adjust to jobs and marriage. He seemed **unusually able** to cope with authority. There were seven of the sample who felt that Summerhill was not the best school to which they could have gone. Most of these were the more shy, withdrawn, and less verbal persons in the sample. Their major complaint was that of the academic being de-emphasized along with a lack of good teachers. Yet even they seemed to be functioning well. They all had learned to read and write. They seemed to have a keen interest in the world around them; clear goals; and most seemed to know what they wanted from life. Thus, by Neill's standards, for almost all of the sample, Summerhill had been a success. Still, A. S. Neill wrote to me after reading the results of this study and gave an additional observation. He said, 'Congratulations on a very thorough study. You neglected only one thing. Our only failures came from homes that did not believe in freedom.'

### **Some Implications for our Public Schools**

This study suggests that children can adjust to transitions into more structured classrooms in other schools. Comments by most of those in the sample further suggested that children seem to need to play and are better able to settle down after the first few grades of school. But how could such a system be used in a classroom with 40 children? In Leicestershire, England, the entire town is using a free approach with their elementary system. The 14 May 1966 **Christian Scientist Monitor** reported a visit to the Glenmere School, one of the ungraded elementary schools in Leicestershire:

'Assignment by age into rigid classrooms has vanished from this school. Fives, sixes, sevens and eights are all mixed family style in the same class . . . Freedom is the hallmark of these new Leicestershire schools. Every child works individually at his own pace. There is no curriculum, no standardization. And, since there is no moment when every child chooses to sit, there aren't even enough desks . . . The visitor finds an atmosphere of order and quiet busyness. Children wear that special look of happy concentration reserved for castle-building on the sands.'

Could teachers willingly accept this new unstructured approach? As one Leicestershire teacher put it, 'Can't imagine how we managed before. All those children sitting in rows, confined to their desks . . . Discipline? Well, you see if you don't clamp down the lid, there's no lid to blow off, is there?'

Could this not be one answer to our overcrowded classrooms? The teacher would not need to keep a class of 40 interested: only those who wished to use her at the time. Then, there are self-directing, self-correcting materials available (such as Donald Durrell's and Montessori-type materials). Would a school board or school committee ever accept such a plan? Would the parents? They apparently **have** in Leicestershire — but what an educational campaign they must have run!

## **BOOK REVIEWS**

### **Please, Miss, Can I Play God?**

Joan Haggerty  
Methuen; 21s.

Some teachers still regard drama as an educational frill, valuable only as a way of keeping children occupied. This account of work in an East London junior school shows how an enthusiastic and discerning teacher, ready to learn from her own mistakes, can reap a rich harvest from what appears barren soil and benefit her pupils socially as well as aesthetically. Working together to make a play makes its own demands on children — awareness of others, mutual consideration, careful preparation — and makes them in a context which is meaningful to those involved so that discipline is felt within the activity rather than imposed from above. Miss Haggerty's story, ranging from a riotous and almost disastrous **Robin Hood** to a successful **Firebird** and even an **Oedipus** (!) is lively and honest. It is a pity that spelling mistakes, solecisms and apparent inconsistencies in her story give a handle to enemies of child drama, who will regard them as confirming their worst suspicions of drama specialists.

P. Cousins.



## Children Learning Through Scientific Interest

The National Froebel Foundation co-operative study scheme on 'Finding Out' activities. Survey No. 1. 1966.

This book is particularly interesting for two reasons — its content and its origin. Teachers are so often exhorted to do research among their many duties and here are a group who did just this. Like so many of our thoughtful, modern movements this venture was sponsored by the late Nathan Isaacs. Each term the volunteering teachers sent an account of the children's scientific interests which had developed in their own classrooms. These were collated and commented upon by Gwen Allen, Evelyn Lawrence and Alice Murton. Thirty reports were received concerning equal numbers of children aged 5-7, 7-9 and 9-11 years.

As stated on the first page 'the right approach at the Primary school level is to start from the children's own experiences that will arouse questions; and then to help them to discover how to find the answers. Children learn most effectively (1) where they themselves want to know, (2) where they enjoy the stimulus of free discussion, and (3) where they have the chance of actively seeking out their own answers and can experience the thrill of making their own discoveries.

Children are more interested in actual things and events than in the reasons for them. A group of 7-8 children seems to work best as an individual working alone does not benefit from discussion or interplay of thought, and work as a class is too impersonal and smothers individual vision. The boys' knowledge of mechanical things amazed the teachers.

When children are stimulated to look something up for themselves, this is a great improvement on passive listening, but is not comparable with real finding out. Use of books is only a valuable help to learning and not a substitute for real experience.

The teacher's aim, in short, is to evoke positive responses which lead to activities. The less pattern these teachers imposed the better the results the children achieved. It was important that things should **happen**. If the discussion or inquiry turned into a lesson, the children either lost interest or treated their work as a task to be finished as quickly as possible.

Children are not enthusiastic about recording their discoveries in writing or drawing and a request for records may kill the interest on the spot. Logical thought seems to play little part in the development of understanding. The most valuable, maturing situations seem to be those in which they can feel, see and handle things.

This survey is very valuable and we await the publication of the next with interest.

Mary Waddington.

## Longman's Dictionary of Geography

Edited by Sir Dudley Stamp  
Longmans, Green and Co. Ltd; 65s net.

This was the last volume to be published under his editorship before Sir Dudley Stamp died. It is a dignified well-presented reference-book incorporating most of the categories of information and definition which come within the ambit of geography. It was well said as long ago as

1952 'that school geography is a brilliant reconciliation and synthesis of the carefully selected essentials of several specialised sciences' and in 'Longman's Dictionary of Geography' they are all fully represented and their technical terms briefly but helpfully expounded. The brevity is the result of very careful scholarship and probably lengthy consideration as well as lucidity of style. It is true that one often has to look up terms used in one's first reference elsewhere in the 'Dictionary' but cross reference is easy and this is surely a very desirable habit to encourage in one's pupils. Such an approach is specially valuable in a complex of subjects whose contributory elements are changing quickly but not very regularly.

Mainly for this reason this book during a half-term of classroom trial with three sets of very different abilities in a Comprehensive School became much more than a mere work of reference. It proved most useful to the group of 'O' Level GCE 'Retakes' whose problems are so often those of not being really clear about the exact meanings of terms used in the questions. Another far less 'intellectual' group tried hard to catch out the 'Dictionary' in sins of omission. They were encouraged by an early success for there is no entry on the Mersey. They were not really consoled by finding Avon, Dee, Clyde, Humber, Ouse, Severn, Thames, Trent, Tyne, and many others 'present and correct'. For some reason our teen-agers seem to have a special interest in Merseyside! 'Leet' was a rather more genuine requirement which was found wanting.

This very careful faggotting together of relevant facts and descriptions into a single volume with the easiest of all modes of speedy accessibility can do much to help teachers carry the increasing burden of necessary data. It is compact and convenient but as suggested above its most profitable place is in the classroom. It is particularly strong on the development story of the subject and has brief biographies of geographers and cartographers not, one believes, readily available elsewhere. Items which appeal immediately to young people happily free from examination pressures are the paragraphs on explorers. It is common for reviewers of such 'works of reference' to conclude with some variant of the time-honoured phrase, 'This volume should find a place on the shelves of every School Library.' Here, however, is an invaluable tool of study, as well as of reference, which should certainly not be shelved. This reviewer wished to end as he has intended to stress throughout that here is a book which should be given a place in every geography room where there is a need for as many copies as the rigours of requisition will allow.

E. Lionel Fereday.

## Looking Ahead

Eric Lord  
Longman; 6s.

Significantly, it is hard to classify this book in terms of traditional curriculum divisions. It is one of a series, 'Looking Ahead', intended to help provide the sort of 'initiation into the adult world of work and leisure' recommended by the Newsom Report. It seeks to give an insight into the various needs and interests of people living in families and to show how family life may satisfy these. Conventionally it would be classed as sociology. In terms of the traditional timetable, some of the ground might be covered in work on literature. Some might be included in religious education, although religion as such barely appears in the book. In many schools, however, such topics as are dealt with here will be almost ignored, precisely because they are not easily allocated to a 'subject'.

The ten chapters survey different aspects of family life —



how does the family help its members? what are the needs of old people? How about neighbours? Each chapter begins with a brief survey of the topic, but the greater part of the book consists of suggestions for research and discussion by pupils. Thus a description of four typical family groups is followed by a number of lists enumerating various papers, fears, phrases in common use, which are to be allocated to the most appropriate family. What in fact constitute the boundaries of the local 'neighbourhood'? What are the activities of the local old people's club and how is it organised?

The tone of the book is admirable — down to earth without any trace of patronage, up to date but not gimmicky, easy without vulgarity. It probably does not greatly matter in which 'lesson' it is used; what is vital is that young people who are about to leave school should have the opportunity to work along these lines.

P. Cousins.

## BOOKS RECEIVED

**The Intellectual Revolution in US Economic Policy-Making**  
James Tobin; Longmans Green; 5s.

**National Council for the Unmarried Mother and her Child**  
Annual Report; April 1965/March 1966.

**Good Toys – The Right Toy for the Right Age**  
Paul and Marjorie Abbatt Ltd; 94 Wimpole Street, W1.

**Council of Industrial Design and Scottish Committee of the Council**  
Twenty-first Annual Report; 1965/1966; 5s.

**Early Childhood – Crucial Years for Learning**  
Ed. Margaret Rasmussen; Association for Childhood Education International, Washington DC; \$1.25.

**Assessment Papers in Reasoning including Teacher's Book**  
J. M. Bond; Nelson.

### Los Maestros

A. Nieto Caballero; in Spanish; Bogotá, Columbia.

**A Textbook of Health Education; Social Science Paperback**  
Pirrie & Dalzell-Ward; Tavistock Publications; 35s and 18s.

**Teacher, Pupil and Task; Social Science Paperback**  
Oscar A. Oeser; Tavistock Publications; 25s and 16s.

**Social Psychology; Social Science Paperback**  
W. J. H. Sprott; 35s and 18s; Tavistock Publications.

**The Sociology of Religion. Social Science Paperback**  
Max Weber; Methuen; 30s and 18s.

**Model Answers in Pure Mathematics for A-level**  
G. A. Pratt and C. W. Schofield; Pergamon Press; 10s.

**Longman's Mathematics, Stage 5**  
A. E. Howard, W. Farmer & R. A. Blackman; Longmans; 11s 6d.

**Mathematics Workshop – Sets 1-4, Cards 1-224**  
R. A. J. Pethen; Macmillan; 55s complete.

**The House of Commons – A Programmed Text**  
Philip Urbach; Longmans Green; 12s 6d.

**Biology: Explanatory Booklet, Texts I and II, Teachers Guides I and II**  
The Nuffield Foundation Science Teaching Project; Longmans/Penguin.

**Chemistry: Explanatory Booklet, Introduction and Guide, Stages I and II**  
The Nuffield Foundation Science Teaching Project; Longmans/Penguin.

**Physics: Explanatory Booklet, Question Books I and II, Guides I and II**  
The Nuffield Foundation Science Teaching Project; Longmans/Penguin.

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c/o 55 Upper Stone Street,  
Tunbridge Wells, Kent.



**A Basis for Primary Mathematics; Books 1 and 2 and Teachers' Book**  
P. K. Chivers; Ward, Lock & Co.; 5s 9d and 4s 6d.

**The Organisation of Educational Research**  
International Conference on Public Education, Geneva, 1966.

**Thinking and Talking**  
Ronald Cave and Raymond O'Malley;  
Ward Lock Educational; 12s 6d and 7s 6d.

**Psychotherapy and Child Development**  
Jean Biggar; Tavistock Publications; 25s.

**Max Weber – An Intellectual Portrait**  
Reinhard Bendix; Methuen; 30s and 18s.

**A Path to Modern Mathematics**  
W. W. Sawyer; Penguin Books; 5s.

**Under Twenty**  
Edited Gordon Bowker; Routledge & Paul Kegan; 6s 6d.

**English and Social Studies, 3: On Citizenship**  
D. Thomas; Pergamon Press; 15s.

**An Approach to Literature**  
Roy Stevens; Longmans; 13s 6d.

**Atlas Two**  
Collins/Longmans; 6s.

**Education and Change (2 pamphlets)**  
Joseph Payne Memorial Lectures; College of Preceptors; 3s 6d and 3s.

**University Intercommunication**  
Report from National Extension College; Pergamon.

**Visual Economics**  
John Garrett; Evans Bros; 6s 6d.

**Choreutics; Rudolf Laban**  
Edited Lisa Ullmann; Macdonald & Evans; £4 4s 0d.

## JOURNALS AND BULLETINS

**Educational Research. Review for Teachers.**  
Educational Press Association of America. June 1966.

**The World's Children.**  
The Magazine of the Save the Children Fund.  
Autumn 1966.

**Staying Longer at School.**  
Information Bulletin No. 2, 1966.  
Australian Council for Educational Research.

**Regional System of Educational Administration.**  
The Director of Education, Queensland.

**Forum – The Discussion of New Trends in Education.**  
PSW (Educational Publications); Summer 1966.

**VOC Journal of Education.**  
Teachers' College, Tuticorin, India.  
April and August 1966.

**Indian Education.**  
Journal of the All-India Federation of Educational Associations. July/August 1966.

**UNESCO Chronicle.**  
Unesco House, Paris. May, June, July 1966.

## Mental Health

The new quarterly journal of the National Association for Mental Health aims to interest specialists in its own field as well as the intelligent layman. The quarterly is published from 39 Queen Anne Street, London W1.

The NAMH Bookshop also have copies of the following books covering several aspects of their field: their field is everyone's field really in an age when artificial barriers between one discipline and another are coming down. This statement can be made even though increasing research makes the 'all-round man' out of date.

## To Tell The Truth

**Mental Hospitals Today**

**Nesta Roberts**

**Published October 1966. 5s 6d including postage.**

Mental hospitals today are not perfect. But the fear many people feel at the thought of them is largely caused by out-of-date misconceptions or irrational prejudices.

The modern psychiatric hospital is described in this NAMH publication, written by Nesta Roberts of the Guardian. Patients' relatives, or those who are about to go into a mental hospital themselves, will find this frankly-written book of the greatest use in correcting false impressions and giving up-to-date information.

## Work To Be Done

**Careers in the mental health services**

**Paul Vaughan**

**Published December 1966. 5s 6d including postage.**

Too little is known about the variety of careers in the mental health services, the training and qualifications required by entrants, and the conditions of service in professions such as psychology, psychiatry, psychiatric nursing, psychiatric social work, teaching the mentally subnormal and ESN, mental welfare, and art therapy. WORK TO BE DONE is a comprehensive handbook invaluable to anyone who is called on to advise others on choice of careers, or who is considering his or her own future.

## Questions On Our Minds

**NAMH Publication; 3s including postage.**

QUESTIONS ON OUR MINDS provides simple, straightforward replies to questions about mental illness and mental handicap. It is a publication directed to the layman who realises that ignorance breeds fear and prejudice and who wants plain, factual information.

## Zenith Books

**(Hodder and Stoughton Ltd, in association with Hilary Rubinstein)**

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# *Visits to Czech Schools*

R. T. Dixon

The first desk I sat down at in a Czech classroom had the legend, 'Beatles', boldly inscribed upon it in ink. I felt immediately at home but, nevertheless, considered moving to the next desk. This one also, however, proclaimed the Beatles.

The school, although one of the basic nine-year type catering for children between the ages of six and fifteen, was peculiar in that an experiment in language-teaching was going on there. Ordinarily, foreign languages are not taught until the seventh school year (except Russian, which is compulsory from the fourth). At this school in Prague, however, English was being taught to selected groups of children in the third year.

The tannoy announcements having come to an end, the children — sixteen eight- or nine-year old girls and boys — stood and sang 'Good morning to you'. They went on to recite, to identify objects and animals from pictures pinned to the blackboard and to practice pronunciation using 'hem, ham: bad, bed' as examples. As far as possible, the teacher used English. Reading practice was from a Russian text-book — the only one available. Finally, they translated from English into Czech using 'My first steps in English'.

Discipline was excellent as the children were all very keen to learn. They stood to answer questions, the practice in most Czech schools.

Though education in Czechoslovakia is rigidly centralized and the individual headmaster or teacher has little scope, teaching conditions vary considerably. The secondary general school in the Letna district of Prague, for instance, is something of a showpiece — a new building overlooking the park with an impressive stock of teaching aids of every kind. All kinds of secondary school in Czechoslovakia cater for children from fifteen years old to about eighteen or nineteen and therefore exist outside the compulsory age range. The secondary general type is the main route to higher education but all of them, in the words of the education act of December 1960, exist to provide a 'scientific world outlook embracing moral, political, aesthetic, physical and defence aspects.'

In fact, my first visit to Letna had to be cancelled because the children were doing civil defence training.

By the time I visited my third school, I was well used to seeing the President's photograph in every office and school-room and also to seeing political wall-posters. This school, however, appeared to be in a revolutionary fervour. Large red letters on the façade announced, 'The Soviet Union Defends World Peace'. Inside, along the corridors and in the classrooms were posters done by the children on themes such as 'work' and 'peace'.

The lesson, nevertheless, to a class of twelve children of about thirteen years of age, followed similar lines to the others I had seen. Teaching methods, although of quite a high standard, tend to be rather stereotyped. Possibly this is largely due to the fact that only a very few accredited text-books are in use for any course at any one time. These are often produced by groups of teachers and educationists working together, a system which ought to produce the best possible.

In fact, some of the language text-books I examined contained dozens of mistakes. The reasons for this are the lack of contact with foreign nationals and the fact that they are seldom consulted in the preparation of the books. Again, in general, there was seldom any attempt to present the life or culture of a foreign country. Instead, it was assumed that foreign children were just like Czech children except that they happened to speak a different language. In one text-book for French, in fact, it was stated that the French children were 'pioneers' — in other words, members of the junior socialist youth organization which does not exist outside the socialist countries.

On the other hand, the lessons in Czech text-books are presented with skill and care as regards method. The newer books are often published in lavish editions with many photographs and illustrations.

The 'revolutionary' school was actually a day-boarding school or a school for 'whole-day care'. The number of these has grown to meet the demand of parents who are employed all day. In these schools and in others where through-the-week boarding is provided, a new group of educational



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## *Editorial*

The response our request for news from WEF groups all over the world has been generous. Scotland started and USA and others have followed, including the Netherlands. Dr Vyas has also sent a fascinating report about the Bombay Group. This report seemed relevant as many of the problems discussed at the seminar of Gujarati prose and poetry were ones I had been corresponding about with Grace Stanistreet of the Adelphi Center of Creative Arts in USA. We hope to print another article about the work at Adelphi shortly, and articles about work in India.

In a small way in a further education centre in Sussex where people of all ages engage in creative arts and recreational pursuits we have been studying the question of creativity and what conditions are needed to encourage it. In a group formed to study and read poetry together we found that getting each member in turn to prepare a paper to introduce a poet of his choice and to ask the rest of the group to read his poems was helpful. Members enjoyed the effort and gained in confidence. Also the papers were of a high standard and showed a real love of poetry. The group was composed of some retired members, some professional men who were free on a Wednesday, married women and students who came during their vacations. Some members of the groups came partly for therapeutic reasons, as well as for self expression. One member had been on a local council and had had little time for literature. Then when she retired from her civic duties, she joined this group to enjoy poetry again in sympathetic company.

A writers' group developed also. Members used to read their work aloud. There was much discussion and mutual criticism. In this group motives were mixed. All liked to write, some wanted help and support, others wanted honest criticism, all wanted to discuss the problems of writing. There was conflict in this group and endless sidetracking

discussions, and individuals gained a great deal. They produced an annual **Workshop Miscellany** in the Writers' Group.

Alfred North Whitehead talks about the provincialities of thought in a decade. It is good to find this 'provinciality' in Burgess Hill, Long Island and Bombay. In each groups are concerned with ways of achieving originality and creative self-expression. As Ruskin said about his influence on Millais who had painted his portrait on the rocks of a Scottish stream, 'I have watched his painting, have led him to a kind of subject of which he knew nothing, and which in future he will always be painting. I have had a wonderful opportunity of studying the character of one of the most remarkable men of the age and I have arrived at conclusions which fifty years of mere **reflection** could never have opened to me.'

Here is a formulation in a letter to his father of creative education on the ground, or between the rocks. Sounds and colours from nature, the living interplay of personality, the acceptance of art as a necessity of living, respect for greatness, respect for life.

How individuals and groups develop creative activity in the arts, creative standards in critical appreciation and a creative awareness of other individuals and their problems is a vital question for all educators, all artists and all social workers. Social work in its deeper sense depends upon the arts just as social health does. Most civilised societies and nearly all simpler civilisations have depended upon the arts. Therefore discussions in Bombay and in Adelphi campus are 'growing points' of the Bridge of Jena as well as fundamental to the real world communication.

### **COMMUNICATION IS A MODERN PROBLEM**

There has to be a two way traffic in educational ideas throughout our one world, between the trainers of the trainers, the trained and their pupils or students. We hope to reflect in our pages aspects of the actual ferment of ideas, the clash of opinion, the research in process which make modern education turbulent and exciting. Correspondence, criticism and suggestion for articles or subjects are always welcome.



# *The Bridge of Jena*

Raymond King

In April 1964, in the course of an educational tour of the German Democratic Republic, I visited the Institute of Politics of the Friedrich Schiller University at Jena.

In the Philosophical Faculty a research group was engaged in a study of methods of training teachers to educate their pupils for citizenship. They described the nature of their research as inductive, English in character — from experience to rules — and as forming a **bridge** between teaching in schools and the political and philosophical ideology that on Marxist-Leninist principles should inspire it. Among the 'ten rules of revolutionary education' at which they had arrived, some — respect for human beings, linking of education with life, reality in the classroom, discovery and discussion in place of formal teaching — chimed well with an earlier Jena inspiration, and more would have had a comparable ring if one had substituted social for 'socialistic' in such statements as 'to plant socialistic consciousness in the heads and hearts of young people.'

In spite of the similarity of ideas, however, there are fundamental differences of purpose between the pedagogical instruction now given at Jena and the revolutionary education that was suppressed when Peter Petersen's university practice school at Jena was closed down in 1950. There was no attempt to build a bridge between them.

In recent years the earlier Jena inspiration has been revitalised in the new German-speaking Section of the WEF. Their journal (*Blätter des Weltbundes für Erneuerung der Erziehung*, No. 2, 1966) is devoted to the life and educational work of Peter Petersen. Some account of its contents with a few relevant observations will serve to strengthen awareness among the English-speaking sections of the new and vigorous stirrings of the Fellowship in Germany and her co-lingual neighbours. There is however a more specific reason for this article.

Susan Freudenthal-Lutter has contributed to the Journal a notable article proposing an international WEF research project on Peter Petersen and the Jena-plan, a study of the theory and practice of which has engaged a WEF working party in Holland

since 1959. The Freudenthal plan is in short that all sections of the Fellowship should meet on the bridge of Jena.

In Fellowship circles in the 'thirties the Jena-plan was a frequent topic of discussion, and both then and since the war a number of schools in Germany and a few elsewhere have become known as Jena-plan schools. The designation carries a limiting implication when viewed in the light of Peter Petersen's transvaluation of traditional values and his revolutionary conception of the nature and function of the school. He was not advocating the setting up of a number of experimental schools resolved upon a particular method or approach: his theory and practice embodied a total conception for a 'new education' with universal validity and applicability.

It was the preparatory committee of the 1927 NEF Conference in Locarno that fastened the name Jena-plan upon Petersen's pioneer work at the practice school attached to the Faculty of Education of the University of Jena during his professorship from 1922 onwards. His address to the Conference prompted the publication for the benefit of participants of a booklet 'Der kleine Jena-plan' (1927) which ran to many editions and the substance of which reappears in the current discussion in German-speaking WEF circles about the 'pedagogical minima' of the Jena-plan.

For readers of the New Era Margaret Myers as editor performed a signal service by devoting the May 1965 issue to the Jena-plan and anticipating the tribute paid to Peter Petersen a year later in the *Blätter*. The full benefit of the contributions could unfortunately be enjoyed only by those with sufficient German, though there is an ample translation of an article by Theodor Rühaak describing a Jena-plan school in action. In addition, readers are referred to an article in English by the late Heinrich Bolle that Peggy Volkov included in the New Era for April 1959. It gives a lively account of life in his Jena-plan school at Oberjesa, slanted towards education for living in a world community. (But I wonder whether it was Herr Bolle or a translator who startled us with the information that Stein liberated 'the Boers'.)

To proceed with a review of the *Blätter*: Else Petersen contributes a dedicatory preface in



which she reminds us of the foundation in 1921 of the NEF by an international body of educational pioneers with whom her husband fully identified himself and his work. For forty years the Fellowship has kept the Jena ideas alive in Germany and other countries. She recalls the series of lectures that Petersen gave in Copenhagen in 1923 on the New European Educational Movement and the challenge of his concluding dictum that Europe would advance or decline according to the measure of its peoples' receptivity to the new ideas. She suggests that this is still the touchstone and finds renewed promise of the fulfilment of his aspirations and those of the new education in the cohesive force that the Jena principles are bringing to new educational thinking and developments in Germany and other countries.

The editorial by Wilhelm Kosse presents a succinct profile of Peter Petersen. Among the points that strike me as particularly significant for his work are his university studies in History, Philosophy, Theology, and English at Leipzig, Kiel, Copenhagen, and Posen: his teaching experience and associated activities in Hamburg, the inspirational centre of German educational reform: his authorship of 'History of Aristotelian Philosophy in Protestant Germany,' that became a standard work and led to his appointment to the chair of Education at Jena: his establishment of the famous university practice school that drew visitors and students from all parts of the world to Jena: his lecture tours and seminars throughout a similarly wide field in Europe, USA, South America, and South Africa: and his authorship of over two hundred publications.

From all this one would judge his educational influence to have been immense. And yet, though educational practices that might appear to derive from his teachings have become widespread among progressive teachers in many countries, his stature and eminence as an educational pioneer have become strangely and, it is held, unjustifiably obscured. This is emphatically the view of Susan Freudenthal-Lutter and her following who propose the international research project for his re-appraisal and rehabilitation.

It requires no great profundity to suggest certain extrinsic reasons for the shrinkage of his reputation. After the Nazi seizure of power in 1933, by which time Petersen had reached the peak of his

reputation, public and educational opinion outside Germany found all German education suspect. Little is said in the limited German sources I have read about Petersen's activities under the Hitler regime. He appears to have remained in his post, but must have felt cramped. On one ground, though with a difference, he was at one with what the Nazis taught as gospel in schools. In his educational philosophy, community (*Gemeinschaft*) was 'the means, the way, and the end.' As organiser of the international summer schools for sixth formers from a number of European countries in the 'thirties, I knew a great many indoctrinated young Germans: they would speak of *Gemeinschaft* with a tone of devotion and tears in their eyes. It may be that the metaphysical sources from which Petersen drew some of the inspiration for his educational philosophy were too near those from which the 'philosophers' of Nazism drew theirs to be safe from contamination. There is a tragic element in this. It was certainly a tragedy for Petersen that after the war, in 1950, the East German authorities not only closed the practice school 'as a politically dangerous island of capitalist pedagogics', but also downgraded Petersen's Academy of Educational Science to an institute for theoretical pedagogy. In 1950-51 he undertook a lecture tour of West Germany and Switzerland, but was disappointed of his hope of securing a chair of education in the Federal Republic. He died in 1952.

The eradication of Nazi education under Anglo-Saxon and French supervision left a gap of over twenty years in the indigenous evolution of German education. In common with the rest of the system the progressive elements found a need to re-root themselves in the pre-1933 era. Hence what meant for many a rediscovery of Petersen. The articles in the German-speaking Section's journal reflect the current endeavour to do justice to Petersen's stature and establish his place among the great educational reformers. The two aspects of this purpose are, first, to present his educational principles and practice as a coherent whole embodying in full measure the spirit of 20th century educational reform, and secondly, to trace the provenance of widely-spread new educational practices that exemplify his ideas, whether fully or partially, and which may prove to owe their origin directly or indirectly to his influence.



## Peter Petersen's Place in Educational History

In his article 'Peter Petersen and his Work', Wilhelm Kosse states that Petersen's place in the history of Pedagogics is in the line of the great pedagogical realists, Pestalozzi and Froebel. It was his historical task to continue the development of their pedagogical realism that had been interrupted by the widespread adoption of the Herbartian system. Though he shared with Herbart the aim of establishing the autonomous nature of educational science, he found that Herbart's dominating principles (the educability of the child, the strengthening of moral character) offered an insufficiently broad basis. Petersen saw, with Froebel, the whole life of man and of humanity as a life of education. In his view Pestalozzi's question 'What and who is man, what is the human lot?' validated education as a science, that is, as a specific and unified system of ideas that envisages reality as a whole as viewed in its particular perspective.

Kosse finds sources of Petersen's educational realism in the influence of Wundt's realist metaphysics and Aristotle's ethical realism. Petersen's thought relates the ethical systems of these two philosophers to the organic theories of German sociology and German culture-history theory. In the realm of religious ideas his realism found support in the concrete theology of the synoptic gospels. He was influenced, too, by the philosophical attitude of the German existentialists, particularly Karl Jaspers, as is shown in some of his typical positions: man is always on his way; standing before the possibilities of decision; the encounter of the self with the other — the world, other selves, God.

Thus we find in Petersen a practical teacher whose educational ideas were philosophically founded. At the same time they both reflected and inspired the creative spirit of internal school reform that enlivened the remarkable epoch of European educational pioneers in the early decades of the century. Wilhelm Kosse sums up his life's work as pre-eminently that of the teacher: no less in his philosophical and historical research than in the realisation of his principles and practice of education in the Jena university school. He wrote not only as an expert in his fields of scholarship but 'as a whole man, with heart and mind, with enthusiasm and the power to arouse it, and in

order to stimulate, to challenge, and to convince.'

## The Essential Principles of the Jena-plan

What the German-speaking Section have been concerned to clarify as 'the pedagogical minima of the Jena-plan' is well presented in the New Era article (May 1965) by Dr Hans Mieskes, Professor of Education at Giessen University, a pupil of Petersen and an authority on his work. The touchstone of the plan and the aim to which it subordinates all aspects of work in schools is to **educate human beings**.

Hence 'Gemeinschaft', implying life lived in community with fellow human beings, is the first principle of organisation. This is manifested by the rejection of the traditional pattern of grading in year classes by age or ability and the development of the group concept based on community living and the natural life situation in learning and teaching. Various group formations are employed to serve various purposes, but the most characteristic and 'permanent' is the 'family (Stamm)-group' which brings together on a home-room basis children of different ages and maturity levels. This is complemented by a flexible system of groupings for other purposes, including achievement, special ability, and free choice.

The second and parallel principle is educational freedom: free association with persons and free access to educative experience. Pupils associate as they would naturally and freely associate in normal life, without the artificial constraints imposed by a set organisation or any conditions extraneous to the purely educative. The difficulties involved are accepted because of the educative value of the relationships of persons in free association intent upon the achievement of a commonly chosen task, which gives purpose, direction, and relevance to their work without artificial disciplinary aids or factitious incentives. This natural educative situation affords full possibilities for mutual stimulus and motivation, help and correction.

But freedom of individual development requires supplementary groupings of other kinds, both horizontal (wide interest and ability range) and vertical (more specific interest, aptitude, or choice). The horizontal groupings give breadth for the



cultivation of interests, aptitudes, and affective and conative attitudes. They enable the pupil to find his way towards the education that best suits him and thus eventually towards his true vocation. The vertical groupings ensure that the gifted and the energetic are not held back. They can go at their own pace in special studies without being on that account sundered from their fellows in the family or similar groups.

The plan takes account of all aspects of balanced human development, including the emotional and aesthetic, health and hygiene, movement and physical exercise. Hence the school week as a curricular whole falls into a Rhythm of work and activity in various and appropriate groups, consciousness of the pattern being heightened by discussions in 'family' circle, and by a weekly Celebration planned and prepared in common.

Further, and very specifically, the Jena-plan presents pupils with a series of clearly structured and recognisable 'Situations'. These and not lesson periods are the units of the curriculum. They provide the substance and the framework through which the teachers plan guide and control the education of their pupils. The teacher's role is that of mentor, not dominie. The teacher with his greater knowledge, maturity, and wisdom exercises the controls necessary to ensure the structural sequence: Situation — Guidance — Learning — Application. His function is to vivify the Situation, expand its significance and relevance, and enrich its meaning — and of course correct misunderstandings. At the learning phase the sequence is: formulation of the problem — group-initiated investigations — group findings — evaluation expansion and systemisation of knowledge gained.

The Jena-plan does not do away with school as hitherto understood but it profoundly modifies the conception: it makes school natural, a part of life as it is lived. Its educational realism fits it to meet the demands of the age, but it holds firm to its responsibility for meeting the needs of the child.

Thus the essence of the Jena-plan is not specific to it alone: its principles are claimed to be of universal validity in schools: its significance lies in the real and actual process of educating children. This, and not whether a school is labelled 'Jena-plan' is what really matters.

In the light of the foregoing general principles it is clear that a school must do more than adopt new teaching methods; it must change its whole style of life and work. It must transform human relationships so as to engender a genuine reciprocity between pupils, and between pupil and teacher. The individual cannot fulfil himself in isolation: he needs others to complete his self-realisation. The Thou is indispensable in the development of what constitutes the I.

Thus from the earliest stages on, the school is organised so as to promote self-help and mutual help. Order evolves not from external authority but from participation in an educative situation, from the nature of the task and from the cooperation of the group. The pupils themselves are involved in the responsibility of ordering the common life, the week's observances and ceremonial, and in dealing with the situations arising from living and working together with shared purposes, activities, and achievements.

To deal with people and things in concrete situations is more educative than to deal in abstractions. The temptation to take short cuts to knowledge is to be resisted. The child's world should be built of realities. The virtue of the free discussion circle lies in creating a real life situation in which each member of the group is stimulated and reacts as a whole person: each brings to bear his own experiences, ideas, and judgments: the contributions are pooled, compared, criticised, corrected, and supplemented, and a questing and questioning attitude to knowledge is built up. For the teacher to short-circuit the process by supplying ready-made answers is useless: it damps down curiosity which is the beginning of wisdom and wonder which lies at the root of philosophy.

In a school given over to individual methods there would be as little chance as in a school that practised traditional methods of 'frontal' instruction for the educative values of group work in discussion circle, play, and celebration. Petersen freed the school from the domination of collective instruction by adopting not so much the principle of individual teaching as the principle of the dialogue. He did not aim at carrying individual freedom to its limit. Freedom is conditioned by Community; the group method imposes its own obligations within a climate of freedom.



## The Jena-plan Today

In his contribution to the *Blätter*, as also in his article in the *New Era* (May 1965) Dr Heinz Kumetats expresses his conviction that the Jena principles have proved peculiarly apt to meet the educational demands of the present age. The Jena-plan school is the 'way of the child,' that is, an integral and whole way of education; it is also a school 'on the way,' that is, in a state of continual becoming. It responds to social change and adapts to new knowledge.

Schools of today must take into account:

- (1) present social and economic conditions;
- (2) the children of today;
- (3) contemporary knowledge, anthropological, psychological, and paedagogical.

What he says under the first head bears directly upon one of the main themes of the WEF International Conference at Chichester 1966. The education of the young must have regard to the demands of the pluralistic and democratic society and the age of Automation. Education should provide children not only with the required knowledge and skills but with qualities of adaptability and a capacity to accept change, with self-reliance and stability without rigidity of mind or outlook. The human and social goals which education should help us to reach are (1) suitable conditions of work, (2) humane social arrangements, and (3) a meaningful cultural environment.

The child of our time is not worse than earlier but he is different. There is a greater discrepancy between physical and mental maturity: a wider distribution in standards of personal achievement. He grows up in a highly differentiated and specialised technological society, and in a bewildering flux of fleeting impressions. He no longer has the settled experience of a steadfast natural and social rhythm; he lacks the ancestral stabilities.

Anthropological studies support two important Jena-plan conceptions of the natural way of learning:

- (1) what obtains in school must correspond with what obtains in real life. The child must have unhindered access to actuality.

(2) persons must be at liberty to relate themselves to each other freely and naturally, so that the young encounter situations that call for personal self-reliance in evaluation and in decision-making.

These are the circumstances in which the conditions of learning are particularly favourable, because they call for spontaneity, problem-solving, and the response of the whole person, body, soul, and spirit. The child has time and opportunity to learn by trial and error: he can get help from his fellows: he can succeed in a process involving experience, enquiry, insight, solving of problems, and building up knowledge.

## The International Petersen-Research Project

A brief reference must suffice here to the Project to which Susan Freudenthal-Lutter writes the prolegomena in the *Blätter* and of which her other writings and experimental activities with the Dutch Section form the groundwork.

She describes how by chance she came across Petersen's 'Der kleine Jena-plan' in 1950, and how eagerly she learned more of it at the Weilburg Conference in 1955. There followed a visit, the first of several, to Heinrich Bolle's Jena-plan school at Oberjesa, and the setting up of a working party on the Jena-plan among members of the Dutch Section in 1959.

In 1960 on her first visit to USA she sought out Dr Robert Anderson who with Professor John Goodlad had just published 'The Non-graded Elementary School'. She had evidence that suggested to her that the schools described and other 'multigrade' schools in the USA, as well as the utopian 'Model School' described by Don H. Parker, grew from the seeds sown in a series of lectures and seminars by Petersen in the USA in 1927-28. As a result of her further enquiries much other evidence of this has come to light.

She refers to similar developments in the UK: a manual on Petersen's methods prepared by the Froebel Association; family grouping in the infant school (Ridgway and Lawton); the Forum report on non-streaming in primary schools: non-streaming methods in secondary modern and comprehensive schools; the recommendations of the Newsom



Report, and the published evidence of the Fabian Society for the Plowden Report which has now appeared.

She shares with Petersen and a number of present-day progressive educators, including Anderson and Parker, the view that the time has come, and is long overdue, for a concerted and coordinated advance of the reformed education on an international front. It is time we got away from everlasting new beginnings, from the eternal reduplication of individual, piecemeal, isolated experiments with school patterns, from persistent rediscovery of what has long been known, from the era of experimental schools each stuck with its own blinkered educational vision; and moved into a more consistent and stable phase of the realisation and actualisation of the school suited to our day: a school that serves the needs of modern man in a changed and changing society, and that reflects the pedagogical insights that advances in the human and social sciences support.

We need to build our conception of the school upon a broad and deep foundation that will prove capable of bearing a superstructure of flexible and adaptable pattern. We shall get nowhere by continually demolishing and starting afresh.

S.F-L believes that Petersen's philosophy and practice of education brought together all the strands of the New Education: that his ideas are still valid for this age: that his conception of a school 'on the way' is a dynamic one that continually relates itself to life as it is lived.

The WEF justifies its existence in being alive to all the growing points of educational renewal. To trace the shoots back to their roots in Peter Petersen's Jena-plan is an undertaking that members of all sections of the Fellowship will follow with interest. Many indeed may discover that they have to go back to Jena as the original home of their progressive ideas.

The German-speaking Section and Susan Freudenthal-Lutter in Holland are intent on building a bridge of Jena firm enough to bear their weight.

## *The Elder Child*

Clara Dormandy

Parents often become confused, and even worried, as to what exactly to expect of their children at various ages. They wonder how much responsibility to expect of them, and to what degree they can be expected to tell the truth instead of merely making up some intriguing imaginative story. They wonder how far they can, or should be, trusted to deliver messages, carry out orders, realise the value of money, take in the rules of fair play, apply themselves to studies, and even how high to set their moral standards.

The problem becomes more acute if the child happens to be the eldest in a group, or even the elder of two. The older child — whom for convenience we will call Jimmy, although it might just as well be a girl — will inevitably be expected to be more responsible, more considerate, more reliable at the age of seven, ten, or twelve, than will the younger child at the same age, simply because the younger one has a brother or a sister two or three years older than himself, and is thus invariably thought of as being the baby. This is really most unfair, but such 'built-in' unfairness is very hard to keep always in mind.

Although it may sound illogical, the elder child is never given a chance to catch up with the advantages of the younger child. One could of course say that being the elder has its compensations, and these can easily be pointed out to him — he will be taken out more, to theatres, pictures, museums, etc., and such matters as bedtime and various other aspects of his personal freedom will no doubt be dealt with more leniently — but these advantages fall into quite a different category. They are advantages with which the younger child will sooner or later catch up, which he will grow into quite naturally anyway.

It needs much disciplined thinking to remember always that the fact of Jimmy having younger brothers or sisters doesn't make him any wiser, or fundamentally more emotionally mature, and it doesn't necessarily increase his capacity for accepting responsibilities. Neither does it, or should it, alter his instinctive desire to be warmly loved, with indulgence rather than justice, to feel



cherished, protected, and made much of. His seniority will not change his inclinations towards enjoying, primitively and possessively, the toys, books, etc., suitable to his years, nor will it prevent him from unreasonably preferring the pink sweets to the green, even though it has been clearly explained to him that they taste exactly the same. For Jimmy is, after all, still only ten years old, with a childish ego and childish emotions.

Much has been said and written about children wanting to grow up quickly, and trying too hard to be adult; but much too little thought is given by the ordinary, well-meaning parent to the fact that the eldest child often has a longing to become once more the baby, the pampered one, and that much bitterness and heartbreak is caused by this unattainable wish.

In short, the mental capacities and emotional reactions of a child do not change just because he happens to be the elder of a group, and both parents and teachers often tend to overlook this fundamental consideration. When problems arise as a result of this it is not the capacity of the child that should be adjusted, it is the viewpoint of the adult. It is the adult who needs to ignore the fact that Jimmy has younger siblings, and to realise how extremely important it is that he should be assessed and dealt with simply according to the needs of his own age.

The differing angles from which a child can be looked at become blatant when the ten year old is transferred to a senior school. On leaving his primary school, where he enjoyed or suffered seniority, responsibility, and a degree of power and importance to use or misuse, as the case may be, Jimmy finds himself suddenly plunged into a community where, at least for a term or two, he will be placed in the youngest age group. Although this can be a damaging experience, it has been observed that many such newcomers give up their seniority surprisingly easily, even eagerly, to take on the role of willing follower. They forget about being patronising, and accept being patronised by older children, who gradually initiate them into the particular traditions of the school, its jargon and rituals, the fads and foibles of certain teachers. The ten year old bully of the Prep. school often becomes the obedient acolyte of the senior establishment. Yet it is not the child who has

changed, merely the conditions surrounding him, and it is this change that has brought out these different reactions.

There are so many pitfalls surrounding children into which the adult can tumble all too easily. Being the eldest is one, being physically big, strong, and well-developed is another. Involuntarily so much more allowance is made for a dainty child than for a sturdy one — who is assumed to be tough — but who may be actually much more sensitive than the dainty child protected by its perhaps deceptively fragile appearance. If nothing worse, the physically well-developed youngster will have to put up with many sarcastic remarks if he clings to tattered and silly toys, enjoys infantile games and books, cries easily, or displays fears and fancies which he is expected to have outgrown.

An adult who is determined to remain fair, and who wants to do his best to make sure that he is not demanding more of Jimmy than is natural for him to give, may like to apply the following safeguard. This is simply to create in his mind a clear picture of an older and more developed child, and then in imagination, let Jimmy cling to the hand of this staunch elder brother while he is being judged for his failings and misdeeds.

I should like to mention that I know of a case where a big, strong boy of eleven was taken into a hospital during the night for an emergency appendix operation, and by some hurried oversight was put into the men's ward instead of with the children. And although the aftermath of the operation was fairly painful he regarded these days as the happiest of his life, simply because at home he was the eldest of five children, and it happened that for the first time, in hospital among the men, he became the baby, the pampered one.

#### **Note**

*Correspondence on controversial matters like the following lively article on one fundamental problem of the comprehensive issue is welcome. (Ed.)*



# *Some Thoughts on the Comprehensive School in England*

Ann Dryland

Principal Lecturer in Education, Garnett College

In compliance with the Minister's requirements<sup>1</sup> and the trend in highly developed countries generally, the move towards the establishment of comprehensive schools at the secondary level is accelerating. The motives underlying the change are many but several strands stand out more clearly than others; it is clear, for instance, that notions of social justice, equality of opportunity, together with fear of wastage of talent are uppermost in the minds of the supporters of comprehensive schools among which the writer is numbered.

The main concern in this article is to pick out **one** of the arguments used in support of these schools and to show that unless it is examined and used only with great care it may reinforce rather than alleviate some of the worst effects of the tri-partite system.

The argument referred to is that which quotes examination results as a justification of comprehensive schools. No one would claim that examination results are unimportant, especially as a means of social mobility and in an 'open' society, but if the assertion is made that the new schools should compete with the grammar schools on grounds measured by examination results,<sup>2</sup> then, we are falling into a trap of our own making and the time has come for a critical reappraisal.

There is ample evidence to show that talent is not fully tapped in this country and from the view point of those who think in terms of investment in education such a state of affairs is disturbing, but to use examination results to measure the success of a school is to think in output terms which are more appropriate in a factory than to an educational organisation.

Since the war there has been a proliferation of examination courses and the new schools have cause to be justifiably proud of the variety they offer and the success they achieve but the schools which appear to be most successful in terms of examination results may be those that deviate most from objectives which are more significant.<sup>3</sup>

One wonders, for instance, how much of the resources of the school are involved in producing these results and if the children who are not put through the examination hoop or only in the so-called 'non-academic' subjects get any better treatment than in the secondary modern schools where inadequacies are at least evident.

Following a study of the disparity in provision of Grammar School places,<sup>4</sup> few would quarrel with the practice of permitting children to take public examinations if they are capable of doing so and who, until now, find themselves in secondary modern schools rather than grammar schools only because they lived in one part of the country rather than another. But it is not without significance, that in two countries where comprehensive schools have existed for more than half a century, i.e. the USA and USSR, examinations and school leaving certificates are organised internally rather than externally. External assessments in Britain leads to competition between schools, particularly when different types of schools exist. This in turn may lead to the substitution of goals which diverge widely from the original aims.

In the USA and the USSR the social purpose of the school is stressed as much as the academic purpose, whereas in England the examination pressure which exists at the present time may be suppressing the social objectives which figured very much in the minds of the early supporters of the comprehensive schools. The writer wishes to argue that unless careful watch is kept, far from giving more hope, aspirations and opportunities to children who are disadvantaged socially and intellectually, comprehensive schools under the guise of offering **far more** may offer **less**. Also, when it **appears** that children have been given every possible opportunity there is likely to be complacency about those children who do not seem able to benefit.

In this respect a good deal of evidence<sup>5</sup> is accumulating that children in primary schools are allocated into streams as the result of a variety of non-academic factors: it seems unlikely that greater skill will be shown at the secondary level in the comprehensive school. Teachers are not trained to administer objective tests even though subjective tests have long been discredited. What will happen, therefore, is that people will **think** that children have had every opportunity to do well academically,



in the same way that following the 1944 Act it was honestly considered for some years that children were being educated according to ability and aptitude. This in itself is disturbing, but there are even more disturbing aspects of the matter.

It may well be, as American sociologists have asserted,<sup>6</sup> that it is more disturbing to fail in a society which considers itself 'open' and in which there is supposed to be equality of opportunity based on the common school. If status and professional jobs are open only to people with relevant qualifications, feelings of bitterness and frustration in those who 'fail' may be more intense and may well result in an increase in delinquency and adult crime.

What, one wonders, are the feelings of youngsters who leave school with no 'O' levels or CSE passes or with passes only in 'non-academic' subjects in a society which shows itself more and more concerned with 'ticket collecting'? If schools are to be assessed by their efficiency in securing examination passes what can the so-called 'less able' child contribute? The child at the lower end of the comprehensive school may well feel that he is not clever, and in consequence he can offer nothing which the school esteems, that is to say that he may feel that he is personally as well as intellectually worthless.

In the more static society of the past, children, on the whole, expected to follow in their parents' footsteps, and the belief that God has ordered the estate of people must have made for less frustration than is created today in our society, when so many people think that equality of educational opportunity is being created. It may be in that previous ages people really were comforted by the thought that though their earthly status might be lowly, in the eyes of God they were not insignificant. In contemporary England religion is not such a dominating force or source of thought as it was in previous ages. Children here may find less to console them than children may find in communist countries, where their value in contribution to the emergence of the new society may be made more evident.

What the writer wants to establish then is that examination results provide inadequate criteria by which to judge a school: that greater clarification is needed at all levels about the function of schools in our society; and when the underlying philosophy is

more clearly established that the social sciences shall be much more vigorously applied to see that the established goals are pursued and that earlier goals, such as the pursuit of examination passes, are not substituted. At the present time with our vision blurred by examination successes, we may be undermining the concept of 'comprehensiveness'. It would be a tragedy if, in our concern about the links which exist between social factors and access to grammar schools, we should think that by the fairly simple device of establishing large schools labelled comprehensive, we have taken these factors into account when we may be reinforcing the link between class and opportunity and at the same time, making it less evident.

The tri-partite system has been socially and intellectually divisive. We must take care that our new schools are not just the old schools writ large and under one roof. We must not allow ourselves to think of schools in terms of factories with an output of examination results, nor delude ourselves by using such results to judge the effectiveness of the educational processes our children undergo.

Education is more than examinations and we must not create 'failures' and 'successes' by using such inadequate assessments of schools and the children who attend them.

*Correspondence on controversial matters like this lively article on one fundamental problem of the comprehensive issue. (Ed.)*

1. Circular 10/65 — 12th July 1965.

2. *Times Educational Supplement* — 12.10.62 — Article: Mayfield School, Putney.

3. 'Such evidence as we have, then, suggests that whereas a system of separate types of secondary school normally produces around ten per cent of each age group getting "good" G.C.Es. after five years, comprehensive schools are normally achieving about fourteen per cent.' Robin Pedley — *The Comprehensive School* — Pelican Books 1963 Page 96.

4. 'Where' Summer 1962 for disparity in the provision of grammar school places.

5. (i) J. W. B. Douglas 'The Home and The



School'— MacGibbon 1964.

(ii) B. Jackson *'Streaming: an education system in miniature'*. Routledge and Kegan Paul 1964.

(iii) Plowden Report pp 818 — 825.

6. e.g. *'It is only when a system of cultural values extols, virtually above all else, certain common success goals for the population at large while the social structure vigorously restricts, or completely closes access to approved modes of reaching these goals for a considerable part of the same population, that deviant behaviour ensues on a large scale.'*

Robert K. Merton — *'Social Structure and Anomie'*— in *Social Theory and Social Structure*. The Free Press of Glencoe, 1967 Chap. 3, page 146.

## Kees Boeke 1887-1966

L. van Gelder

The movement of educational renewal has resulted from the energy of some pioneers who were acutely aware of the shortcomings of the traditional educational methods and who, being led by intuition and science, could shape new educational ideals. In this circle of pioneers, whose names: Decroly, Montessori, Kerchensteiner, Dewey, Washburne, Ferrière, Cousinet, were given us as the names of predecessors in the beginning of this century, Kees Boeke obtained his place as a radical renewer of education by his personality and by his work for this country. In a country where traditionalism, practical soberness and unimaginative conservatism are estimated higher than personal vision and bold invention, the appreciation of a character as Kees Boeke has always been mixed with sentiments of rejection: an Utopian, whose ideas did find a hearing but could not be deemed practical after all.

Therefore we can see Boeke rather as a man who was obliged to develop and realize his ideas outside official science, outside the official organization of education, outside traditional ways. In that battle he grew into a unique personality, in whose life belief in the education of man and work on man could become a unity. Owing to this growth of his personality Boeke did not become a school reformer who, in a systematic fixedness, lays the foundation for an imitable educational system. Nor did he become a theoretician formulating the principles that underlie the new educational ideals. Boeke became a symbol of the unity of thought, belief and life such as this could only find expression in

his personality.

This 'singleness' makes all considerations of a general significance for education only seem relative. This significance cannot be experienced in his writings or in the school founded by him: De Werkplaats (The Workshop) but only in the direct contact with his personality. This is the experience of many of us.

Just in a period in which the institutional forms of educational renewal have got the upper hand in consequence of the revision of the educational system, the establishment of educational institutions and the creation of discussion centres, also on a European level, it is most difficult to continue estimating the value of personality. This applies the more so to Kees Boeke as he was a teacher by his mental attitude but did not train disciples; as he founded a school but not a school that became a model for teaching; as he inspired people to reflect on education but did not formulate a theory; as he showed an educational practice but not a model that is immediately imitable. This oneness of life work and personality could have had the consequence that Boeke's work had influence in a small circle only but by the force of his conviction his ideas radiated in a large circle and he appealed to the educational conscience of many people. Only some moments of a life full of activity can be brought to the front here.

Having grown up in a social setting of clergymen and educators he was not strange to the connection between religion and education. His study at Delft to become an engineer influenced his thought less strongly. The years in England after 1909 intensified his religious feelings and after his marriage with Betty Cadbury both of them entered the service of the missionary organization of the Quakers.

His work in Holland in the educational field started in 1926 when 'De Werkplaats' was founded.

Partially developing further the new reform movement but giving it nevertheless a special content, he made 'De Werkplaats' after 1935 a centre of renewal. Boeke then became the leader of the Werkgemeenschap voor Vernieuwing van Opvoeding en Onderwijs which was admitted in 1936 as the Netherlands Section of the New Education Fellowship.



After the war, in 1946, Kees Boeke submitted his Werkplaats plan to the Netherlands educationalists in their national congress. In this plan he developed the idea of the Community of Children, in which children from 3 to 19 years old got their own setting. The Community of Children should warrant a harmonious development for intellectual work, for manual labour, but also for aesthetical and physical culture. The teachers and other educators would have to be cooperators who accomplish their tasks as friends in the community. Instead of the authority of the adults the regulation of this communal life should be effected by all members after agreement on the basis of deliberation.

The development of education took another course, however, than the high expectations of 1946 gave occasion to presume.

The connection between the internal composition and the renewal of the system, between the renewal of the educational content and the organization form as a general principle for the whole of education as advocated by Boeke in his Werkplaats plan was not understood.

He continued his work in 'De Werkplaats' but the renewal of education in Holland had to be prepared in another way, more carefully and especially more gradually.

The necessity of a new development in the sense of an empirical educational science as a basis for this renewal is now being avowed little by little. But it is just on this point that we wish to hold the person of Kees Boeke always before us. The modern scientific investigation in education will only be significant, if it continues to be borne by the ideas that found their expression, also by Boeke's activities.

In his work Boeke had in view more than a school reform, more than a renewal of education; he aimed at international understanding, love of man, and humanity in order that the world might come to peace.

Those who met Kees Boeke in his work felt, when confronted with his personality, carried along in the eternal education movement which is directed to the ideal image of the formation of man.

In our continual daily work Boeke, the pioneer, makes a permanent appeal to our educational responsibility towards every child of man.

## BOOK REVIEWS

### **Learning through Group Experience**

A. K. C. Ottaway

Routledge and Kegan Paul, 25s

Of recent years a good deal has been heard about 'leaderless,' 'unstructured' and 'permissive' groups as educational media. In this book the author describes and comments upon certain groups answering to these descriptions of which he was the 'leader.' He names his groups 'non-directive,' but how one can be a leader of a group without at the same time directing it he does not explain. They were, we are told, not task-oriented groups, yet he speaks of their being concerned to enable the members to learn something about social psychology, and they did, he admits, become task-groups when the leader (himself) became a teacher. In his groups, Mr Ottaway saw a movement from their being educational to their becoming psycho-therapeutic in character.

Mr Ottaway began his groups with some knowledge of the Bethel type of 'T' Group (Training Group) and of the Leicester/Tavistock type of 'Study Group,' the latter gained from somewhat limited experience, and he seems to believe that there are close similarities between these types of training or learning groups and his own groups. The one difference he notes is that in his groups, teaching is given from time to time. He is much mistaken in his belief. The Bethel 'T' Group and the Leicester/Tavistock Study Group has a clearly defined task (to study its behaviour as a group as that behaviour happens); it is also a structured group in that it has members and a Trainer as he is called in the one case and a Consultant in the other, and this Trainer or Consultant has a well-defined leadership rôle, however little it may be apparent to the group for most of the time; and the group, insofar as it remains true to its task, never becomes a psycho-therapeutic group, although its members may, of course, learn a little more about themselves in the process.

What **Learning Through Group Experience** describes are groups which might most appropriately be named Ottaway Groups, so different are they from any other kind of training group known to this reviewer. If they began with the leader intending that they should be groups which would enable their members to learn by experience the ways of groups (group dynamics) his method of leading them seems to me not to have been congruent with the task. The most persistent demand made upon the Trainer or Consultant in a 'T' Group or a Study Group is that he should be a dependent leader, that is, one who will in this case tell the group what it is there to learn and so save it from the pain of learning by experience. To do a little bit of teaching now and then is to make a concession to that demand. In 'T' Groups and Study Groups a Trainer or Consultant, when drawn into a teaching rôle, is aware of having been seduced from his primary task.

Because Mr Ottaway's groups lacked a clear-cut task, because of the kind of interpretations given by the leader (as illustrated in the book) and maybe because of the teaching given, it is not surprising that they ended up as psycho-therapeutic groups. As such, they may have done their members a power of good, and they must also have provided them with a psychological vocabulary, but it is doubtful whether they, that is, the groups, enabled their



members to gain many insights into the ways of groups. But perhaps it was no significant part of Mr Ottaway's intention that they should do so. If that were the case, however, why should he wish in **Learning Through Group Experience** to identify his groups with 'T' Groups and Study Groups?

A. J. Allaway.

## Between Ourselves Book Three: Learning to Live

John and Peggy Bradley  
Oliver & Boyd. 9s.

This book would make an excellent class book for 14- or 15-year-old girls who are thinking about what they want to do when they leave school. It would consolidate what they had already learned about themselves and their environment, and prepare them to face their life in the workaday world with confidence.

Help is given in dealing with personal problems, and in making the most of themselves, choosing the right job, with advice on the qualities and training required.

Since a happy and successful life depends so much on the ability to form satisfying personal relations, much importance is placed on this aspect, and valuable teaching given on establishing the right standards of conduct.

The book is well written, well illustrated, and gives plenty of scope for individual work and discussion.

L. M. Jones.

## English and Social Studies 3: On Citizenship

D. Thomas  
Pergamon Press, 1966; 15s

'Liberal studies is a subject which still has immense promise for the future. But there is a danger . . . that it will settle comfortably into certain dogmas and teaching techniques. . . .' Thus wrote a recent correspondent to the **Times Educational Supplement** in an article entitled 'Muddled Crusade'. The Pergamon Press are forging an assortment of weapons for this crusade, of which the present book is one. The series, **English and Social Studies** is based on the assumption that the two-fold purpose of a liberal studies syllabus (to develop fluency of self-expression and to initiate the adolescent into the mysteries of our social structure) should be satisfied by co-ordinated rather than distinct courses of work. It is also hoped to cater for the wide ability-ranges in Technical Colleges by setting problems of varying levels of difficulty.

Mr Thomas has provided the student with a number of passages (mainly extracted from other publications) and a series of follow-up questions. The topics may be grouped under four headings: economics (9), mass media (4), public services (4), political and industrial institutions (9). His selection of topics has the kind of utilitarian appeal that is essential for this work, e.g. car insurance, house purchase, Citizens' Advice Bureaux. Traditional topics such as Parliament and the Law are conspicuously absent. A more distressing absence for readers of this journal is to be noted in the omission of any topics relating to citizenship in a world context: there is nothing, for example, on UNO or aid to underdeveloped countries. Perhaps such themes are intended for a companion volume?

The book has many values: interesting discussion topics related to each passage, encouragement to use a variety of reference sources and useful lists of teaching aids.

Unfortunately, these are balanced by some faults. There are slips in accuracy or taste (e.g. Poor Law Reform Act, Blondel (1); Structurewise); the obsolete kind of mechanical grammar tests demanding antonyms and parts of speech creep in regularly, while Mr Thomas is even perverse enough to choose one of the most clumsily constructed sentences in his selected passages as a punctuation exercise (p. 66, question 1(d))!

Mr Thomas directs the student's attention to Professor Dobinson's concept of education as 'creative mental activity'. One wonders, however, how far this book could help towards this ideal. The difficulty, of course, is that a text-book, **any** text-book, is self-defeating in this regard. The teacher's material must be stimulating, up-to-date, fresh and immediate to the student's own experience — not pre-packaged to the shape of accepted dogmas and teaching techniques.

D. B. Heater.

## The Intellectual Revolution in US Economic Policy-making

James Tobin  
Longmans; 26 pp; 5s

This short booklet is the second Noel-Buxton Lecture given at the University of Essex in January 1966. Professor Tobin's purpose was to describe the revolution in economic policy-making which has taken place in the US since 1961, and which has favourably affected the stability and growth of the US economy as a whole. He points out that the revolution has occurred despite the absence of any recent major breakthrough in the field of economic theory, and that it represents the way in which the thought of academic economists has begun to influence the US business and political world more profoundly than before. The apparent failure of Keynesian economics to solve American economic difficulties in the 1930s created a widespread popular scepticism about their validity; and that scepticism has only recently been broken down by two factors. The first of these factors has been the optimistic climate engendered by economic progress since 1961 — for 'nothing succeeds like success'. The most important, however, has been the work of the Council of Economic Advisers to the Kennedy and Johnson administrations, which has consisted mainly of academic and professional economists.

Professor Tobin himself was a member of the Council 1961/2 and he is therefore exceptionally well-placed to throw light on to the inner workings of this branch of government machinery; and this is contemporary material and interpretation not readily available elsewhere. The lecture also contains one or two thoughtful observations about the attitude and efforts of President Kennedy in economic affairs and about the important support given to the Council by both President Kennedy and President Johnson on strategic occasions. For these reasons, this makes interesting reading for anyone concerned with the contemporary scene in the US and one only wishes that the subject matter could have been more expansive than its original lecture-form permitted.

Grace A. Jones.

## BOOKS RECEIVED

**Project Mathematics** Stage 1, and Stage 2.  
C. H. Hopkins, Longmans, 7s6d and 8s.

**Biology:** Texts III & IV, Teacher's Guides III & IV.  
Nuffield Foundation Science Books  
Longmans/Penguin, 17s6d, 21s, 20s & 20s.



**Physics:** Question Books III & IV. Teacher's Guides III & IV. Guide to Experiments I. Nuffield Foundation Science Books Longmans/Penguin, 5s, 5s, 15s, 17s6d, and 17s6d.

**Chemistry:** Background Books - The Nitrogen Problem, Michael Faraday and Dalton and the Atomic Theory. Laboratory Investigations, Stages IA, IB & II. Nuffield Foundation Science Books Longmans/Penguin. 2s6d, 2s6d, 2s6d, 6s, 6s and 7s6d.

**Instruments of Communication:**  
**Essay on Scientific Writing**  
Patrick Meredith, Pergamon Press, £7.

**The Child's Attitude to Death**  
Marjorie E. Mitchell, Barrie & Rockliff, 25s.

**Living Language**  
John Welch, Longmans Green, 10s.

**Looking Ahead: Your Speech**  
Arthur Wise, Longmans Green, 6s.

**The Time Explorers: Two Plays**  
Marie Overton, Heinemann, 5s6d.

**Sex Education in Primary School**  
Albert G. Chanter, Macmillan, 12s6d.

**German:** Book 1, Teachers' Manual and Pre-Reading Book  
K. J. H. Creese and P. S. Green, Oliver and Boyd, 15s, 15s and 6s.

**French:** Book 1, Teachers' Manual and Pre-Reading Book  
C. G. Hadley and B. Howson, Oliver and Boyd, 10s6d, 12s6d and 5s.

**Creative Arts and Crafts: A Factual Survey**  
H. Pluckrose, Oldbourne Press, 30s.

**The Public School: A Factual Survey**  
Graham Kalton, Longmans Green, 14s.

**Motivation.** Dalbir and Jane Stewart  
**Experiments in Visual Perception.** Ed. M. D. Vernon  
**Attitudes.** Marie Jahoda and Neil Warren  
**Personality Assessment.** Ed. Boris Semeonoff  
Penguin Modern Psychology Books, 8s6d each.

**Emotionally Disturbed Children**  
Edited S. M. Maxwell, Pergamon, 10s.

**Georg Kerschensteiner**  
Diana Simons, Methuen & Co., 12s6d.

**Elementary Chemical Arithmetic**  
F. W. Goddard, Longmans, 6s.

**Problems Facing the Teaching Profession**  
P.E.P. Planning, No. 498, 6s.

**Draw, draw, draw**  
Lee J. Ames, The World's Work, 13s6d.

**Toys – Baby, Constructive, Outdoor, etc.**  
Paul and Marjorie Abbatt

**Let's Learn French:** 2 books  
Colin Henstock, Blackie, 6s6d each.

**Composition for Primary School Book 4**  
Nelson, 5s.

**The Psycho-analytical Revolution:**  
**Freud's Life and Achievement**  
Marthe Robert, Geo. Allen & Unwin, 50s.

**Teaching Geography**  
M. Long and B. S. Roberson, Heinemann, 45s.

**An Introduction to English Literature**  
H. E. Stowell, Longmans 14s.

**Using the Library**  
M. Croxson, Longmans, 7s6d.

**Teachers Abroad. Research in Comparative Education**  
International Bureau of Education, Geneva, and Unesco, Paris.

**The Organisation of Education Research**  
International Bureau of Education, Geneva, and Unesco, Paris.

**The Voyage of the Beagle**  
Charles Darwin, The World's Work, 30s.

**I've got to Use Words**  
Books 1-4, and Note for Teachers  
David Holbrook, Cambridge University Press, 8s6d.

## *The New Education Fellowship, Bombay Group*

(Report of the activities carried out during the year 1966.)

**Sent us by Dr K. C. Vyas**

A seminar on the teaching of Gujarati Prose and Poetry was organised on 13th February 1966. 75 teachers from various institutions participated in the programme. The following were the topics of discussion for the seminar:

### **The Teaching of Prose & Poetry.**

#### **Points for deliberations:**

##### **PROSE:**

- 1) What ways could we adopt to achieve originality and creativity in the teaching of literature.
- 2) How to inculcate the characteristic feature of different literary forms in the minds of children.
  - (a) To introduce pupils to particular literary forms and help them take interest in them.
  - (b) The discussion of depiction, facility of expression, humour and satire, characterization, artistic representation of situation and geographic description.

##### **POETRY:**

- 1) How to evoke spontaneous and extensive interest in poetry.
- 2) What are the ways of cultivating literary attitudes and sensitivity and imagination in pupils right from childhood.



3) What defects inherent in our teaching of poetry should be remedied so that children/student may independently read and enjoy poetry.

4) When and how can the teaching of poetry be extremely delightful? Discussion on the following aspects of poetry to make our teaching lively and interesting:

(a) Wealth and imagination

(b) Figures of speech

(c) Imagery and symbols

(d) Style

(e) The poetic element and the development of the poetic sentiments.

Miss Deborah Bertonoff, one of the pioneers of the art of dance in Israel, was invited to give a demonstration of mime and dance on Friday 25th March 1966.

A series of lectures on 'Emotional and Health Problems of the Child' by eminent Doctors and Psychologists was organised under the joint auspices of The Bombay Association of Heads of Secondary School, The New Education Fellowship, Bombay Group, and the Department of Extension Services, Bombay. The details are as under:

Dr M. M. Bhamgara 'Health through Common Exercises and Nutrition' 4.30 p.m. 9/7/66.

Dr P. M. Udani 'Precaution for Child Health' 4.30 p.m. 23/7/66.

Dr J. C. Marfatia 'Some Common Problems at Different Stages of Development' 4.30 p.m. 13/8/66.

Dr (Mrs) M. B. Gamat 'Problems for Adjustment During the School Going Age' 3.30 p.m. 10/9/66.

A seminar on 'Image of Japan' was organised in co-operation with the Indo-Japanese Association and The Bombay Association of Heads of Secondary Schools on Saturday 24th September 1966 from 2 p.m. to 6 p.m. in the New Era School. The seminar was inaugurated by Mr N. Okuchi, Consulate General for Japan in Bombay. About 150 participants attended the seminar. The programme of the seminar was as follows:

1. Talks on:

(i) Post-war economic development of Japan.

(ii) Japan's foreign policy.

2. Exhibition of photographs on life of Japan.

3. Documentary films on Japan.

A seminar to discuss the recommendations made by the Education Commission was organised in cooperation with the Bombay Association of Heads of Secondary Schools on Saturday 15th October 1966 from 3 to 6 p.m. 50 representatives from various schools participated in the seminar. Dr Madhuri R. Shah spoke on 'Teachers' Training' and Shri B. R. Desai spoke on the 'Status of Teachers'. After the talks discussion was held and report was sent to the Commission.

Dr V. S. Jha, member, Education Commission, Government of India, was invited to deliver a lecture on philosophical basis of the Report of the 'Education Commission' on Wednesday 19th January 1966 at 6.30 p.m. in the New Era School, Hughes Road, Bombay 7. This meeting was largely attended.

## *A Nineteenth Century Poem and a Modern Letter*

'A Route of Evanescence  
With a revolving Wheel —  
A Resonance of Emerald —  
A Rush of Cochineal —  
And every Blossom on the Bush  
Adjusts its tumbled Head —  
The mail from Tunis probably,  
An easy Morning's Ride —'

from a poem about a bird in her garden by  
Emily Dickinson.

*The following copy of a letter from Grace Stanistreet to her college students about their work in connection with the Childrens Centre for Creative Arts, Adelphi University shows an honest attempt to deal with problems connected with the writing of poems or the painting of pictures or the making of music. Emily Dickinson would know all she meant !*

Dear Students:

I may have begun something yesterday which I am unable to finish in class because of my own unsureness of how, and because it may take too



much time. Therefore, I am going to try to clarify my own thinking by disciplining myself to write it to you.

What did I begin? I was trying to find a means of making you aware of the properties or elements inherent in all forms of self-expression. The properties of tone or sound are the properties as well of color and form, of line and movement, of expressive language. They are called by different names, but they are in essence the same — and I believe the terms themselves are not important. What is essential is the knowledge or awareness of these properties, and the ability to control and apply them for effective expression. Effective expression is a message communicated with economy of effort and maximum of meaning. It has balance, or intentional imbalance, quality, unity and interest, whatever its form — a dance, a picture, a poem, a piece of sculpture, etc.

What can you do with color? What are its properties or possibilities? You can contrast, blend, move it, deepen it. You can do the same thing with line or form. The means used for color is one dimension (paper is flat); form (three dimensional) requires space; tone requires air. Try an exercise with color. Keep in mind the properties we have mentioned in relation to sound or tone — high-low, soft-loud, fast-slow. To serve the artist, these could be termed deep-light=high-low, movement=fast-slow, intensity or energy=loud-soft. Make a pattern of soft-loud marks of color on paper. Take another paper and make a fast-slow pattern . . . and a third with a high-low — in each case using all the paper. On each paper you made something meaningful. But was it interesting? Did it lack variety? Using only one of the possibilities, did it reduce the capacity to achieve and hold interest? Can you combine the three designs and achieve one of real interest?

This you might call exploratory or deliberative doodling, a helpful process to develop awareness of the possibilities of the elements. Try this same thing using your own body. Your medium is space comparable to the paper. Instead of using paper, you move your body in space. Create a pattern of movement — high-low . . . now another — fast-slow . . . still another — loud-soft (using your whole body, covering all the space you have). Find your own words to substitute for high-low, etc. Take a drum and repeat the process. What do you learn

from this? That making a pattern depends on your manipulation of material — (sound, body, paper, clay) — by means of one or more of its properties. You have discovered the potential of the body, of color, of sound, to express through use of the inherent elements. You can make a melody, you can put meaning into spoken line, when you can control one of the properties. When you make use of all the properties, you achieve an unmistakable effect of meaning without knowledge of techniques. Technique is desirable and necessary for constant and fine production. The desire to do more of better quality follows on the heels of recognition of possibilities. Thus the student may become willing to subject himself to the discipline requisite for technique if he wishes to become a master.

Apply the knowledge to a flower arrangement, to a display of related objects of interest, to the making of a gift package. See how economical the effort can be. Instead of the slow trial and error method, you go about it knowing that you wish to arrive at sharp contrast, severe order, harmony, balance, a quality of elegance, roughness, delicacy, softness, etc. The same principle applies to written language. There are high and low, loud and soft, fast and slow words. They have the capacity to paint pictures as readily as colors or black and whites . . . but it requires arduous practice to achieve meaningful, colorful effective words in sequence. There must be a vast reservoir of words and images within the personal bank in order to make artistic word effects. The result is poetry.

To make any form of expression meaningful and effective, there is the unconscious or intuitive or the deliberate use of the elements or properties. If we depend on intuition to express ourselves meaningfully, we are sometimes at a loss. If we know what it is that gives meaning to expression, we need never be at a loss.

Because an interpreter is not responsible for the composition, we sometimes forget that the art of interpretation is creative and equally important — and even more difficult. The interpreter must be able to recognize the intention of the composer, and the use he has made of the elements, and then to translate these into his own oral terms.

Take an obvious example — Browning's 'How They Brought the Good News':



## THE PLOWDEN REPORT

The Central Advisory Council for Education (England) is a statutory body appointed to consider and advise on particular topics. In 1963 Sir Edward Boyle, then Minister of Education, chose Primary Education as the topic, and appointed 25 members of the Council to 'Consider Primary Education in all its aspects'. It was an interesting choice of members: it included a mother and housewife, a professor of philosophy, an editor, an economist, a socialist, teachers and officials, with Sir John Newsome — an old hand for such occasions — as the Deputy Chairman, and Lady Plowden, at that time better known to a wider public as the wife of her husband, as the Chairman. The Council, its Working Parties, etc., between them have met 107 times, occupying the equivalent of 116 days. Its members, who are unpaid, have visited over 250 schools in this country, and comparable schools in 6 foreign countries. Their Report has now been published.

The Report itself, which forms volume 1, weighs a full 2 lbs in paperback; and volume 2 with statistics and research weighs rather more. There are 197 specific recommendations, and for those recommendations which involve additional expenditure, less than a fifth of them, there is a recommended order of priority. It is an encyclopaedic document, the outcome of extensive enquiry, discussion, observation and thought. To attempt to summarise this in a short article would be impertinent as well as foolish; and it is unnecessary since a careful analysis and summary has been published by 'Where'. Here are attempted only some comments of general significance.

Our present system of Primary and Secondary schools was conceived in the Hadow Reports. The first Report, published in 1925, was called 'The education of the adolescent', and presented the idea of separate and special schools for all adolescents, schools whose purpose was to study and fulfil the growth of all boys and girls at this stage of their development. These were to be called 'Secondary schools'. In 1931 followed the second Hadow Report called 'The Primary school'. This discussed the development of boys and girls before adolescence,

and presented the idea of a system of schools with a common outlook, Infant, Junior, and sometimes Infant & Junior schools, whose purpose was to fulfil the growth of boys and girls during the period of childhood before adolescence. It was this last Report which included the enduring sentence 'the curriculum is to be thought of in terms of activity and experience rather than of knowledge to be acquired and facts to be stored'.

The present writer remembers well the appearance of the 1931 Report. To one working in a distressed area and seeing day after day class after class which was considered lucky if it had as few as 50 children, most of them hungry and wretchedly clothed — the boys often with bare feet — the Report was pie in the sky, something pleasant to think of though one never thought to taste it. But it was more than pie: it was like champagne in the middle of a battle (the old fashioned sort of battle of 50 years ago); it lightened the heart and raised the spirit.

The Plowden Report provides plenty of pie and much of it is here on the ground and for the asking. To begin with, it is heavy with information. Perhaps the most important, certainly the most encouraging information is this: there are 4 million young children in our Primary schools, and taking as criteria the aspirations of the Hadow Report, 'one third of these schools are quite clearly good'. No such large scale assessment has previously been made; but without any doubt such was not the case when the 1944 Act came into force; and with little less doubt that was not the case 10 years ago.

It would have been interesting if the Council could have pursued their enquiries into the causes, doubtless many and complex, of this quite remarkable advance. It is an advance which depends on changing people. To change people, and parents and teachers are people, is the most difficult of all human activities. We are not held back through lack of knowledge. If even half of what is now clearly known were accepted with feeling and carried out with understanding by all, the whole picture of our Primary schools would completely change. Of course we need to know much more; but the major problem is to mediate enlightenment regarding what we know already. There are sentences in the Report that indicate that some of the members of the Council are well aware of this.



The Council has been at pains to explore the social conditions which influence the schooling of young children, and in particular the influence of the home. They make a number of admirable proposals, often quite simple and costing nothing. The old tradition, which once had some excuse, that parents and others should wait outside the school railings has no place in a society which believes that the development of every child is best served by the mutual help of home and school together. The plea for a wider view of John and Mary's schooling which extends beyond the school railings is not new. But detailed description of what such a view reveals and practical consideration of what should be done are milestones on the road of change.

In this wider view the Council make their most original proposal. A 'good' school is not always housed in 'good' buildings nor do its children always come from 'good' homes; but on the other hand sometimes the restriction of the buildings, the adverse influences of many of the homes, the large classes, and the lack of suitable teachers provide a situation of interacting elements too complex and deplorable to be left to the hope that one day things will improve. The Council propose that 'positive discrimination' should be given in favour of such deprived schools with regard both to accommodation and to teaching strength, and that teachers engaged in such difficult work should receive additional salary.

This exercise of discrimination more nearly to secure equality of opportunity for all children presents many difficult administrative problems. These the Council have boldly faced and discussed. As they remark '“Equality” has an appealing ring, “discrimination” has not'. But in fact discrimination is built-in to the structure of our present society, though usually we prefer to pretend that its results happen merely by mischance. It is proposed that some of these results should be at least diminished by acknowledged discrimination in the opposite direction. But they are careful to point out that 'it would be unreasonable and self-defeating — economically, professionally and politically — to try to do justice by the most deprived children by using only resources that can be diverted from more fortunate areas'. Perhaps those concerned with considering and implementing this recommendation will find reasons for avoiding or postponing action, which will certainly be difficult

in face of the criticism to be expected. But even if this part of the Report should prove no more than pie in the sky those who have experienced deprived schools will find it good to have it even there.

'Part V, "The Children in the Schools", is the heart of the Report'. Children go to school to learn: that is why school was invented; and in the centre of Part V is a chapter headed 'Children learning in school'. In some dozen pages are set out simply and clearly what people sometimes call modern ideas about the way young children learn. The Council remark that 'By their practical work in the classroom teachers have perhaps as much to contribute to psychology as the psychologists to educational practice'; and there, in terms of their practice, is described the practice of successful teachers. For example: 'Rigid division of the curriculum into subjects tends to interrupt children's trains of thought and of interest and to hinder them from realising the common element in problem solving'.

The following chapter is called 'Aspects of the Curriculum', and there in 58 pages each subject, with subheadings, is treated in turn and in detail. Under the heading 'English' appears the sub-heading 'Drama'. 'Some of our witnesses regarded drama as an integral part of English'. So what? Turning back to the previous chapter we read 'a child playing with a toy aeroplane can be seen to take the role of both the aeroplane and the pilot simultaneously. All important people of his world figure in this play: he imitates, he becomes, he symbolises'. How true; and probably he says little if anything. Twenty years ago the pioneers recognised that for young children drama is an activity which has at least as much, and often more, concern with movement as with 'English'. And why 'English'? For very long after they enter the Nursery or Infant school young children are learning their mother-tongue, a means of communication that has root in their relationship with their mother and those at home. The mother-tongue is unique; we advance far in its learning in the intimacy of home; for most of us no other language ever has the same over-tones of feeling; for most of us its sets the pattern of our thinking. Every mother-tongue is a language; and this language has a proper name. So has 'mother'; and it may be correct to call her Mrs Jones: but it feels differently and influences the relationship with her. Words are not merely an expression of thought, they influence our thinking.



As one reads, page after page, the conventional array of academic subjects — history, geography, art & craft, and the rest, each with its own territory to develop — it is only too clear that the thinking in this chapter reflects the pattern and nomenclature adopted and has been influenced by them. It sounds like a dreary tune from an old record, the sort of tune which is heard when the development of a child is viewed from the end-product backwards instead of from the beginning onwards. When work in the classroom is discussed there has been, and still sometimes is, a habit of standing firmly where John has got to get and taking this as the view point. But it is as necessary to look from the opposite point of view and to see John as a growing person ever **becoming** more and more mature just as much when he is at work as when he is at play.

The changing view point adopted in these two chapters leads one to reflect on the purpose of this Report. It is a Report to the Secretary of State. But it is more than that: it is a public document. Much that is in the Report the Secretary of State already knows or could easily learn from his officials. The public does not know. The Report tells the public that in the Council's judgement our Primary schools are in good shape; it describes some of the major obstacles in the way of improvement and how these might be removed. It does more: it discusses the growth and development of young children, how they learn and how they can be helped to learn. The public has much reason to be grateful for this distinguished piece of work by a group of men and women of such varied interests and outlook that their judgement can be accepted as completely disinterested. But one wonders how many of the public, what proportion of the country's parents will read the Report itself. Probably most of its readers will be teachers and others concerned with education. Surely what these look for is not so much a description of the present, valuable as that is, as a picture of the future. The account of John and Mary dealing with the curriculum in school may perhaps describe practices still common but it will be of little help to the 'pacemakers and leaders of educational advance' or to those who are struggling to join them. On the other hand the picture which the Report gives of what the social environment of a young child could be, and how this might be attained, is exciting and inspiring: it gives the hoped for taste of champagne.

We are glad to be able to print the enclosed account of a group research carried on into the makings of a multi-racial society. We owe the opportunity to print this to Mary Waddington, Lecturer in Child Development, University of London Institute of Education, who wrote this section.

## *Education for one world*

### **The Teacher's Field of Action.**

Racial prejudice and its resolution in good neighbourliness is presented to thoughtful teachers as vast in scope and urgent in its demands. The overspill and fusion of peoples all over the world, with its vexed questions as well as its immense opportunities, are before us in this island and all round the globe. We sometimes feel that adventurous opportunities for the young are fewer than they were in the time of Drake, Cook, Scott, and pity generations growing up under atomic threat and dwindling recreational resources. The modern world has many aspects which restrict children rather than liberate their vitality into constructive endeavour. Indeed we devise ingenious schemes of education and training expressly to provide fields of activity which a densely populated and highly organised society denies them. Yet a field of action most natural to the young and rich in its capacity to satisfy their desire for human contact, variety of life and wider freedoms, lies here in the expansion and widening education of the peoples of the world. It is widely felt by informed people that if the human race is to survive it can only be as a world organisation: and the young, who will possess whatever future there may be, must travel towards it either in the fears and bigotries expressed by 'the Yellow Peril', 'The Iron Curtain' etc., or in the hopeful and constructive optimism that neighbourliness is a safer, saner though often more difficult and testing goal.

We are all, as teachers, ill-equipped for the task. We do not know enough either about the intricacy of the racial question, about our own personal limitations, or about young children's capacity to understand. We know that specialist help is needed to equip us. Unesco call for the special training of groups of teachers seconded for this purpose, say 30 in a group: after a fairly extensive training, largely outside their own country, they would return to assist fellow-teachers while further groups are



undergoing training. Some British Colleges of Education are providing special courses in world relationships. The 1963 report of the Council for Cultural Co-operation of the Council of Europe, concerning the teaching of Civics in Primary and Secondary Schools in Europe, drew attention to the needs of the teachers — the need for wider possibilities for gaining first-hand knowledge of other countries and other teaching methods: the need for up-to-date information and material in a readily usable form: and (from Nancy) for an annual bulletin for teachers on the development of European institutions or a periodical for teachers on politics, literature, history, music, etc., including contributions by pupils and reports of interesting experiments in the field of European co-operation. The Nancy report suggests that there should be an exchange of teachers as well as of pupils, without loss of pension or other professional advantages. There is a growing feeling that teachers need generous and organised specialist help: and it is suggested by some that special courses in Civics or World Relationships should be devised within the school curriculum, to give teachers specific opportunities for pursuing this work.

But while discussion and organisation are moving forward at higher levels, teachers see Colin, Mary and Jenny growing rapidly into adolescence and out-pacing the provisions intended for their instruction. Convinced teachers cannot wait, perhaps, even for the help they need, but must act in the light of their own experience, knowledge and thought. Whatever we find possible we must attempt; and indeed it is more than possible that specialist courses in civics are less valuable at any stage than the inculcation of neighbourly attitudes within the informal intimacy of the classroom. Certainly this would seem true of the Primary School.

To attain citizenship of the world is a journey of the mind involving many adjustments in thought and sympathy — rather a lifetime's endeavour than a measureable or factual achievement. At the most, all any school can do is to orientate the minds of children towards other nations; and since it is attitude rather than data with which we are finally concerned, teachers must first take thought about their own position, the challenge which is before them, and the difficulties which they may find (shadowy but formidable) about their path.

Perhaps the first of our difficulties will be that we often cannot be re-assuringly positive. The truth about other nations is many-sided, subject to change, difficult to express in a phrase; and we are bound to encounter the difficulty of children requiring positive answers to questions which do not admit of this kind of reply. Then, too, the position from which we ourselves begin the outward-looking world view must itself be examined with a dispassionateness difficult for young children. For instance, to consider eastern life from a firmly western point of view is to distort truth from the beginning and ultimately may exclude its most important aspects. The values of the west have been so traditionally expressed in action, in contrast with those of the east with its contemplative and 'unprogressive' traditions; and this contrast itself must now be re-examined in the light of the present fusions of east and west, and the many avenues by which traditional differences can be invaded. To reflect upon (and to study) the difficulty of the problem is to consider how the approach to it by children can be made not only truthful but also a natural extension of their awareness of their own life and culture. In this self-preparation, as we have already seen, information for the guidance of teachers is being organised in print and in conferences; and to make oneself aware of the available resources is essential.

The relationship of the individual teacher to the rest of the school staff is also important, since if the whole school is concerned in world-citizenship it will obviously be more effective than if one or two teachers are valiantly struggling towards it. Wide mental horizons and long intellectual views in one or two members of a staff are stimulating to others; and it has been found that where teachers have either attended conferences or formed staff discussions in their own schools their enthusiasms have been transmitted to others and at the same time have been wisely tempered and encouraged by the experience and opinions of their colleagues. A joint enterprise grows in breadth and depth as it is fed by the group experience, and teachers have the right qualifications for directing their joint endeavours. The children, moreover, stand to gain so richly from spending several formative years in a world-minded school community in which their interest and knowledge can be more continuous and cumulative, developing with their own personal development.



In a practical sense also, where the whole school is concerned in world-citizenship, the school timetable can permit of large-scale activities such as exhibitions, Assembly programmes, contacts with schools in other countries, and so on. The children and staff have everything to gain from the engagement of the school as a whole.

There is, as we know so well, the difficulty of the over-crowded curriculum; and in the children themselves, as in their parents, there is an established conservatism concerning the subjects taught within which it is not easy to create the new attitude. But the imagination and skill of teachers which has guided so much 'Topic' activity in Primary schools is surely equal to the task of achieving a degree of world-mindedness without damage to the basic, the 'bread-and-butter', the 3-R studies. The co-operation of colleagues is a valuable safeguard here.

In planning the campaign — selecting materials and devising a suitable approach to the study of another nation — for Junior children probably the most successful lines are the positive ones of food, clothes and travel. The areas in which culture-survival seems strongest are home-life, food and language. These less arguable beginnings can form a sure approach to what may become a far-reaching study of life in another country where a more ambitious approach could fail to capture children's interest. These positive topics are, moreover, those most easily supported by illustrations and similar materials.

Once interest is awakened in the country to be studied, classroom activities are innumerable and, in the space here available, cannot be exhaustively treated even if this were necessary. The general method would be that of Junior School activity teaching, with the children stimulated and helped to 'find out for themselves': but of course, there would be a great continuity of interest and contact with children abroad, which would most likely outlive the particular study of a country and recur in later years. We should hope that this would be so though it might interfere with the tidiness of our schemes!

Junior children will, of course, be most concerned to learn about boys and girls of their own age in the other country, and for the study to be **alive**

actual contact with these children should be obtained. A friendly league or 'adoption' between two schools, or between two classes in schools (permitting a wider range of contact) is most desirable. By the linking of classes, or even of pairs of children, personal letters can be exchanged over the period of a year or longer. If there is a real language difficulty, why can we not resort to drawing messages aided by a few helpful words contributed by the teacher? School magazines can be produced and exchanged with deliberate courtesy between two classes. Visits to the school from persons appropriately representing another country can be arranged, for example from parents of overseas children in the school, from overseas students in Colleges of Education, from immigrant workers, or from visitors sent by the Embassies. These give children the experience of first-hand discussion in matters which have interested or perplexed them; and these discussions should surely be as much between the visitor and small host-groups of children who have prepared for the visit, as between the visitor and the whole class.

This directness of contact with living people in the country studied will greatly help to make the study one of actual conditions, carefully related to the normal life of a country — not a romantic and entertaining fantasy of ancient heroes or quaint but abandoned customs. So many books, pictures and films show the unusual and quaint aspects of life in other countries, and children are left with the idea that **all** Dutch children wear clogs, and **all** Eskimos live in igloos, despite Rotterdam being one of the most modern cities in the world, and Eskimos probably using more helicopters than we in Britain do. The respect for other types of life which we are trying to instil should be shown in our concern to discover what is going on in this present in which we all live, and how in fact we all deal with climatic and geographical conditions in the light of modern facilities.

Heroic figures selected for study should move within a framework of life as young children can comprehend it — not romantic heroes of old but such as Albert Schweitzer, Abbe Pierre, Dr Ralph Bunch, Fr Huddleston, or Gladys Aylward. The report from Portugal to the Council for Cultural Co-operation of the Council of Europe concerning the teaching of civics (1963) stated: 'Children should live the adventure of today on board great



aeroplanes, meeting inventors, re-living the wonderful childhood and youth of pioneers, scholars, musicians, poets, patriots, engineers and builders': and it is this attitude of alert and contemporary interest which we should seek to inspire.

Stories told to the children, and afterwards acted or illustrated, should all have authenticity and children should recognise which belong to the folk-tale tradition and which are of 'real' people. Details of the illustrations or acting should be discussed in the light of their validity, so that details of costume or furnishing are correct.

To be able to borrow from a school abroad sets of their illustrations or drawings brings the country and its life closer. The way of life can be seen from detail in the drawings, and art has beyond this a universal language of its own, drawing children of widely separated countries together in a 'way of knowing' not easily expressed in words. The civilising effect of art, and its power to move imagination, cannot surely be overstressed. Students from such lands as Africa and Sarawak, when training in English Colleges of Education, have transformed the English classrooms of their teaching practices into places expressive of the colour and movement of their far-away homelands; and who knows what imperishable glimpses of that homelife they have given to the English children.

Children will get 'the feel' of a country by listening to records of its songs, singing those songs, making musical instruments used in the country studied, dancing the country dances possibly with appropriate costumes or masks. Playing the games which children play in other countries, or organising the kind of party one would be asked to attend there. They learn by participating.

All teachers know how much can be learned and expressed by children visually, in making models of the village (say) in **The Wheel on the School** (Meinhert du Jong); making picture-maps of journeys or enterprises happening in the story being read or in actual life; creating murals or large collages appropriate to the country of study; compiling organised scrap-books.

The contemporary reality of another country would be established also by television or radio programmes, by newspaper references carefully

collected, discussed and placed, and by good films. There are also many opportunities offered by the tape-recorder which can record programmes for exchange between schools. Teachers know, of course, that this kind of medium needs to be used sparingly, so as to stimulate interest but not to blunt curiosity; and also selected with critical discrimination. Jean D. Grambs (Human Relations and Audio-Visual Materials. An Intergroup Educational Pamphlet. National Conference of Christians and Jews.) has drawn attention to the need to be critically alert when choosing audio-visual aids, suggesting as guiding enquiries such questions as:

Are minority-group members portrayed as persons to whom the audience would be sympathetic?

Are minority-group members valued for human qualities?

Are undesirable characters (gangsters, crooks, etc.) portrayed as minority-members?

Are minority individuals shown in typical roles only (Negroes as porters or servants, etc.)?

Differences in diet can be realised in schools where the Meals Service is able to provide suitable diets for, say, Jewish as well as Roman Catholic children. Many authorities, if asked by the Head Teacher, are prepared to make this provision and it can become a most useful point of interest and courtesy between children of different race or group. Juniors, too, are naturally interested in food, and experiments in cooking, using recipes from other countries, is another profitable activity. We include on page 67 a small number of recipes which may be found a useful beginning.

There would naturally be visits to museums once the immediate, contemporary impression of a country had been established; and the widely ranging activities of Junior children can be drawn together in a school exhibition demonstrating the life of children in another country, aspects of its history, etc. Or a Travel Bureau may be created where information for the would-be traveller is carefully provided. Practising teachers know how firmly the geography and history of a country can be drawn into a living relationship by activities of this kind; and we know also that by preparing a



scrapbook or programme of our own type of life for the school abroad, our own children learn more of themselves and come to accept the equality of the comparison.

An imaginative way of presenting a picture of ourselves to a school abroad has been devised by Peter Duker of Holland, in a scheme which he calls H-box Kits. The H-boxes are hexagonal in shape (for strength, ease of packing, aesthetic reasons, etc.) and are packed by the children with materials illustrating the life around their school. To give his own description of the scheme (September 1964):

‘It is the intention to produce these kits during a national campaign, in the form of a prize-contest for schools. Industries, institutes, organisations and companies adopt the schools and will pay the basic H-box material (flags, gramophone records, outdoor exhibition banners, plane Letraset sheets in different colours, Letraset lettersheets for texts on the exhibition material). The pupils cover the sheets with all kinds of attractive material, such as dried flowers, postage stamps, postcards (buildings, landscapes, museum art, etc.) drawings, embroidery, paper cuttings, passport photographs, etc. They add national dolls, models of farms, churches, houses, buildings, etc.’

These H-boxes travel from school to school all round the world, carrying friendship wherever they go despite language difficulties. Information about the scheme can be obtained from Peter Duker at Den-Helder, Sluisdijkstraat 139, Netherlands. Mr Duker is an ex-Unesco expert in audio-visual aids.

Getting to know about other peoples by many varied activities enables the slower and even slowest children to make contributions and to enter this field of ‘knowing’. It is not only the academically able who are important when human beings meet in friendship or in war, and the simple recognition of common humanity between different races or groups may be as strong among those whose ‘ways of knowing’ are not intellectual as among abler intelligences.

The matter of getting to know our neighbours, whether within our own culture or on the other side of the world, is part also of the process of encouraging juniors to ‘see everything historically’ (Prof. Butterfield at the Reading Conference,

quoted by Miss A. K. Davies). The value of history teaching as stories of long-ago events or people has been often enough questioned especially by those who wish to stimulate intellectual curiosity about the world now present to us. For young children to feel part of history, and our societies as shaping the course of events, is immeasurably more vital than a textbook survey of the Stone Age or the Wars of the Roses; and in this context some teachers may like to know of the Mollweide projection map of the world, 14ft x 28ft, which can be stencilled on to the floor of the playground, the wall of a classroom, a packable cloth or any such surface. Such a map can be used for instruction or play with the effect of making children very aware of the whole of which they form a part. Details of the map can be obtained from Pictorial Charts Unit, 181 Uxbridge Road, W7.

The aim of an internationally minded school will be, of course, to make children good tourists so that they are not only eager to travel but will travel profitably. School group visits to other countries can be most valuable in opening children’s minds to other ways of living; more profitable perhaps is the exchange of children between ‘linked’ schools, where children live in the home and become pupils in the school of their ‘exchange’.

Opportunities for visits abroad are increasing for juniors. During International Co-operation Year 1965 suggestions made were for projects contributing to international understanding, including holiday colonies (Colonies de Vacance) for junior children. The Council for Colony Holidays in the United Kingdom (Chairman Sir John Wolfenden: Secretary Sir Wm Alexander) are arranging British ‘Colonies’ on the lines of those with which we are familiar in France. Information may be obtained from the Central Bureau for Educational Visits and Exchanges. There is here a very clear need for leader-training, the establishment of standards in organising such Colonies, and the need for a planned introduction of foreign participants — but these are plans with the possibility of far-reaching results in the outlook of children who can take part in them.

Children should be carefully prepared for any visit abroad realising their own responsibility for taking care of themselves in circumstances strange to them and being prepared to accept things which are ‘different’. They should be taught, for instance, on which side of the road to look for approaching traffic



in a Continental town and the difference between railway level-crossings in France or Spain and in England. They should know what to expect on the menu or in the routines of home, and be ready to accept these. Rejection of the unfamiliar is the beginning of bad travelling, and to avoid this children can be 'rehearsed' in the domestic life of other countries by means of school activities.

A very important factor supporting international understanding is the present experiment in teaching French or German in Junior schools, for here the teaching of language must be 'direct', a living sound and not a grammatical study, providing children with an invaluable introduction to another country. Many adults will in honesty recall how their own communication abroad has been impeded by language shyness; and to overcome this in young children is a great step towards overcoming wider language barriers.

In our concern to overcome social and cultural barriers between children of different countries, the deepest motivation will be respect for human beings because of their humanity. It was felt by those reporting from Florence to the Council of Europe that the teaching of citizenship was inseparable from the inculcation of religious values, and this in the sense that religious values, like those of art, focus upon the least changeable and most universal of human qualities.

In our own country times are set apart in our schools for Christian worship and religious instruction, with the right of withdrawal on grounds of conscience. In some schools alternative religious worship and instruction is arranged for those outside the Christian faith. These times may well remain sacrosanct, but in any worth-while school religious education does not begin and end with them. Moral and spiritual growth is going on all day, whatever lesson or activity is in progress.

All would agree that one of the most important aspects of education is to try to help children to live harmoniously with others. Sometimes we have tended to feel superior towards non-Christians, but one of the ways in which we can help to remove barriers to understanding between peoples is by becoming more aware ourselves of the religious beliefs of others, and in recognizing how, from such beliefs, moral and spiritual values have developed

which in turn affect customs and conventions. Children too can be concerned with the beliefs of other people, as well as with their domestic and economic life.

We do not forget that young children must be generous towards people in whom they are interested; the link of sympathy is vital. Everything we have tried to express here is contrary to any idea of charity in the sense of benevolence from a superior to a needy inferior. We do not advocate 'tolerance' with its implied condescension. Indeed we need ourselves to realise that unless we are able to receive from others we are in no position to give to them. Gratitude is an undesired and undesirable emotion without the fundamental equality of spirit which we have tried to suggest throughout. It is not a mission effecting magical conversions, nor a Giant-killer attack upon a horde of stereotypes which will bring about the world-citizenship we desire — not, certainly, in Junior classrooms. It will more soundly be achieved by knowledge of conditions, an active and positive looking outward upon the world in search of this knowledge — but all with sympathy, 'experiencing with' others in imagination and feeling.

This is where young children may well teach us in their eagerness to be active on behalf of an understood need. Activities to help less fortunate children abroad will summon up ingenuity and active imagination. There can be programmes in school Assemblies when needs are stated and justified by exact reference and knowledge. Exhibitions can be set up in school to demonstrate the needs of a school abroad, all inspired by knowledge of the particular needs and respect for the conditions in which they arise, not by generalised benevolence.

The following account of a 'barbed wire project' contributed by Miss J. A. M. Davis of the University of London Institute of Education, is an illustration of interested and generous thinking and acting in a spirit of pure neighbourliness:

'The Basutoland "barbed wire" project began by chance and may begin and end with £140 worth of barbed wire. In Basutoland, mountainous, soil-eroded and poor, schools have neither hedge nor fence; small boys herd the flocks of sheep and goats; lack of vitamins leads to malnutrition and



pellagra. Without fences stout enough to keep out wandering animals at weekends and holidays, it is useless to start school gardens. Without manure the soil is too poor to grow good crops and dung is the fuel of a treeless land.

‘All this can be changed by wire. If schools can be fenced then the curriculum can include gardening. Fruit and vegetables will provide the missing vitamins in children’s diet and improved methods of agriculture can be introduced. With wire fences, copses of quick growing trees can be planted which within a few years will yield planks for benches and school desks, and brushwood for the children to sell round the village so as to be able to afford books for school, pencils and paper instead of writing on bits of slate. If mothers have brushwood for their cooking fires, dung can be spared to go back to enrich the land. And how much wire? Twenty pounds worth per school encloses enough land for the planting of a school garden and a little copse of trees.

‘A school holiday on All Saints’ Day 1962 was spent by the older boys of St Agnes’ School, Teyateyaneng, and one of the Fathers at the Priory, in putting up a wire fence to protect the school garden. The Blue Mountain Inn had only nine postcards left of the Basuto woman hoeing in a stony field, but the space of these nine cards called Gardening in Basutoland was enough to describe what £20 worth of wire could mean to a poor school in a poor village.

‘These nine cards went to one local Inspector of Schools in England and eight schools (English) which within a few months sent out £130 to provide six schools with their fencing.

‘Twenty pounds worth of wire was raised without too much difficulty but some of the English schools wanted to do more and to know more. Why not link English school and Basuto school? Why not school adoptions?

‘Through one of the Kelham Fathers at Ty who was Anglican Secretary for Education, five adoptions were arranged and various presents went out to Ty, among them a camera and film.

‘When at the end of 1963 this same Father came on leave he brought a number of colour slides of

Basuto schools and children, and travelled round the schools, 15 by now, which had become interested. With him he brought small grass mats made by Basuto children as gifts to their English schools. Some of the English children were asking questions. Why were the people so poor? Why did not the Government provide schools with fencing? Why did children have to provide their own school books? Not even the colour slides gave much help in visualising how the other children live, or in finding answers to these questions.

‘In November 1962, a Unesco Nutrition Seminar was organised at Maseru, the village capital of Basutoland, and to it came natural leaders from ten or so villages round Maseru. Following the methods of community development the seminar encouraged the villagers to assess the needs and potentialities of their own villages. A sort of Domesday Survey was initiated, how many cattle, goats, sheep, poultry belonged to each village? What water supply was there? What kind of roads and means of transport? And so on.

‘With the help of a geographer the initial list of questions to form the basis of the survey was drawn up. This went out to the Principal of the Agricultural School in Maseru for emendation and then to the Kelham Father still on leave but returning to Teyateyaneng in time to distribute the 250 copies of a questionnaire to ten or so schools. An explanatory letter to each head teacher accompanied the bundle of questionnaires which reached the Basuto schools at the end of February 1964.

‘Between early May and late July 1964 bundles of completed questionnaires were received at the University of London Institute of Education. At the end of September 1964 they were distributed to those of the adopting schools which wished to use them as a basis for a project on Basutoland or as a means of coming to know their adopted children as individuals, or as a way of entering imaginatively and sympathetically into the life of a small and distant country within the Commonwealth.

‘Will it be possible for children in the English schools to make a similar survey of their own home neighbourhood to send out to their adopted school? Maybe. A teacher from one of the Teyateyaneng schools began a year’s course of



training in London in September 1964 and she may be able to strengthen the link.

'Meanwhile the colour slides circulate among the adopting schools here and, over there the barbed wire fences are up and the gardens planted.'

Realising the children's need to express themselves corporately towards other children throughout the world brings us back to the necessity of a wide, generous, informed approach to this study of children and world-citizenship. It was said at the National Conference of Christians and Jews (NY 1952) by Gordon Allport, that 'ultimately there is no solution excepting the inner growth of serene and benevolent persons who seek their own security and integrity not at the expense of their fellowmen but in concert with them;' and this must be the guide of all teachers who embark themselves and their classes upon this adventure. It should be a joint discovery in fields of human nature and activity; and it will lead, if it is **alive**, both teacher and children into facing difficult questions such as inter-racial marriage, marriage between those of different religions, different concepts of God — and so on. This points to much self-questioning on the part of the teacher, and to the immense value of incidental discussion between teachers and individual children. It points to the very heart of the whole matter, the individual effort to understand radically different points of view — and this is a challenge worthy of much humanity and effort.

## NOTE

*A second instalment of this fascinating study of ways and means of encouraging young children in their role as growing citizens of the world will appear in our May issue. Mary Waddington was the editor of the whole research report but Anthony Weaver, Lecturer in Education, Redlands College of Education, Bristol, is responsible for the section to appear next month. We hope to print further notes about other pieces of recent research. We shall also print a related article "Meeting the Immigrants in our schools" by J. M. Carnie.*

*See page 67 for international recipes and an account of a current research.*

## BOOK REVIEWS

### Absent – School Refusal as an Expression of Disturbed Family Relationships

Max B. Clyne  
Tavistock Publications

'School refusal is based on a disturbance of the child's relationship function, leading to a regression to the infantile and transitional stage in the development of object relations.' These words summarise Dr Clyne's detailed and scholarly analysis of the phenomenon of school refusal and his careful examination of similar concepts relating to this symptom.\*

Very properly, Dr Clyne has avoided falling for the simple concept of 'school phobia'. In his preface, he points out that 'absence from school is sometimes merely the continuance of a child's being ill — often it is an important symptom of the illness itself — and, occasionally, it appears to be the only symptom of illness.' He, therefore, casts his net wide and considers his cases in terms of absence from school for any reason, physical, psychological, or both, rather than merely examining the severe cases of refusal to attend school without apparent reason, which are usually described by the term 'acute school phobia'. Later, he shows that neither the psychoanalytic concepts of phobia or of separation anxiety are adequate to account for the phenomena displayed by children who won't go to school.

Finally, in a closely argued analysis, he shows how the phenomena of school refusal resemble Winnicott's 'transitional phase' in the development of object relationships and he argues that regression to this stage by this part of the child's personality is caused by a breakdown in the child's capacity to form relationships, characterised by ambivalence and guilt resulting from inability to tolerate this.

It is impossible in a brief review to convey the painstaking detail of case history and the scholarly breadth of reading which Dr Clyne calls into play in arriving at this conclusion. He goes on to argue that the properly trained general practitioner is the best person to treat school refusal — essential on the grounds that the GP has the most suitable kind of contact with the child and the family to fulfil this function. On what seems to me to be rather limited evidence, he feels that a change of school is not indicated; nor is he impressed by either the use of drugs or behaviour therapy — and far be it from me to disagree with him. He argues that neither the child's psychiatrist nor the paediatrician are the correct agents of treatment, even though they may be called in for consultation. This argument is based on the assumption that there will always be insufficient psychiatrists or paediatricians to do the job. One is tempted to wonder when there will be enough 'properly trained' general practitioners!

While, from my own limited experience, I am impressed and excited by his analysis, I think he needs challenging at this point. Of course, it is better to treat the child rather than the symptom — though I have met situations where this has been carried to such lengths that the psychotherapist appears to pretend that the symptom does not exist — to the extreme inconvenience of those responsible for the rest of the child's being. After all, the whole child includes not only itself and the interplay of its relations with its family; but also its interplay with its teachers, social workers and the rest of society around it.

\*The transitional stage in the development of object relations was, originally the concept of D. W. Winnicott and described in his paper 'Transitional objects and transitional phenomena' published in 1951 and re-published in his Collected Papers in 1958.



While agreeing that a suitably trained general practitioner may well be in an ideal position to treat many cases of school refusal, I question whether a medical training as a preliminary is essential — or even particularly relevant — and would feel that a suitably trained teacher or social worker would be as competent in many cases. I suspect, too, that situations exist where the child's domestic relationships are so disturbed that it can only cope with them in more limited doses — and, therefore, needs placement residentially, if only to give it a breathing space between holidays.

As a teacher, I recognise rather sadly Dr Clyne's description of the way in which school refusal arouses all the defence mechanisms of the school. Teachers, like everyone else, find it difficult to tolerate being rejected — even when the rejection has little to do with their reality as persons. No child is more rejecting of his teachers than the one who flatly refuses to go to school or retires to bed as the best alternative.

On page 185, Dr Clyne describes the process of regression mentioned at the beginning of this review. He states that 'once the process of regression has reached a point where the child feels towards important people as the infant felt towards transitional objects, guilt disappears; thus there is, therefore, no need to regress further to earlier development stages. . . . In fact, I did not observe any such further regressions in my school refusers — this may have been why no development of school refusers into autistic (schizophrenic) children have been observed.'

I have, myself, seen at least one example of such further regression — oddly enough, not geographically very distant from Dr Clyne's practice, but that is a case which would justify a book in itself.

With these rather small caveats, I can heartily recommend Dr Clyne's book as a scholarly, informative, very constructive and humane addition to a rather limited literature. This is by no means least because it is in language which can be followed by the Training College student or practising teacher. Inevitably, these will find the description of the psychotherapeutic techniques used a little thin but, then, it is not Dr Clyne's purpose to write a textbook on the elements of psychotherapy.

Nothing else I know of comes so close to making this peculiarly frustrating illness understandable nor have I elsewhere found anything like the kind of material here, which we can use practically in our day to day work with children suffering from it.

Perhaps, now, one of the big Foundations will follow this with a larger scale analysis of failures to attend school from any ostensible cause and, thus, take us a little nearer some degree of certainty in dealing with this problem.

John M. Wallbridge.

## **J. A. Comenius and the Concept of Universal Education**

**John Edward Sadler**  
**George Allen & Unwin Ltd; 1966; 35s.**

This is a straightforward and useful introduction to the work of Comenius, giving an account of the main themes in his writings: a historical section (pages 19-25) fits them neatly in the framework of seventeenth century Europe.

Only in his conclusion does the author venture a few reflections, most important among them being his insistence that Comenius 'tried to integrate all the aspects and that

he suggests, the interrelatedness of the aim that education should be 'of all men, about all things, and in all ways'." (p 291.) Mr Sadler challenges us to consider the extent to which world educationists today still lag behind these criteria.

James L. Henderson.

## **An Introduction to Educational Psychology**

**E. Stones**

**Published by Methuen University Paperbacks**

For those who are not schooled in learning theory this book will serve as an excellent introduction. Mr Stones, who is a Lecturer in Education at the University of Birmingham, has set out with an easy style an outline of the Pavlovian approach to the educational task. The summary he presents of experimental psychology, both with animal and human subjects, would be difficult to improve.

The volume does, however, suffer from one major defect which over-shadows its virtues. As with so many other behaviourist authors, Mr Stones never conveys the impression that he is talking about real children in a real life situation. He presents only certain rather scattered aspects of child life with all the detachment of a laboratory study. Though here and there he makes passing reference to the fact that children have an emotional life there is no hint as to how this may bear on the teaching situation or the child's total experience of living. When discussing backward children and the child in a social setting Mr Stones' presentation could scarcely be more barren.

It has been said that some people choose to study academic psychology in the hope of being able to turn people into things. Though this may be an unkind assessment, Mr Stones certainly lays himself open to such a judgment.

The overall impression with which his study leaves the reader is one of disturbing fragmentation and superficiality.

Robert W. Shields.

## **From Two to Five**

**Kornei Chukovski**

**Translated by Miriam Morton**

**Published by University of California Press**

The charm of Chukovski's work lies in the way it reflects his bland ability to identify with, and revel in the fresh unsophisticated world of the young child. His obvious delight in the humour, inventiveness and vivacity of children is infectious. Not less charming is the skill with which he follows childhood logic when faced with new situations, sensations and ideas.

Some of the author's comments on the mental processes of children are penetrating and delicately expressed. Nevertheless there are points at which one feels that the whole work would have been enriched and made more significant by a willingness to pursue the role played by unconscious phantasy and emotional factors generally rather than concentrating solely upon stylised imagery and literal thought processes.

Robert W. Shields.



## Social Psychology

W. J. H. Sprott  
Social Science Paperbacks  
Tavistock Publications, 18s.

The ambiguous position held by social psychology — mid-way between sociology and general psychology — would over the years, one would have thought have led to a concern by social psychologists for the development of theory to give significance to the empirical data which has been steadily accumulating. One reason why this has not happened is the failure to identify, adequately, the subject matter of the discipline. There are certain areas common to all textbooks, for example group structure and processes, but as Giddens has shown the material is often quite diverse with the authors arbitrarily trying to hold the array of data together along certain themes, or conceptual schemes which appeal to them.

Few people are better than Professor Sprott at cutting through the range of accumulated empirical data and heuristically linking these together into themes. As such his *Social Psychology* has recommended itself to students for the last fifteen years. The fact that there are more recent, and better introductions such as Kretch, Crutchfield and Ballachey's 'Individuals in Society' should not deter students from reading Sprott.

The weakness of the book is the weakness of the discipline, however, which is more concerned with pieces of theory, and ad hoc empiricism than with coming to grips with developing a conceptual apparatus to handle the problems involved.

John Raynor.

## Max Weber — an intellectual portrait

Reinhard Bendix  
Methuen, 18s.

Any attempt to widen our knowledge of the writings of Max Weber is welcome for as one of the giants of modern sociology his written work remains relatively unknown. Until the appearance of this book, and the study by Gerth and Mills, the comprehensiveness of Weber's thought was hidden from us by the lack of adequate translations. Misunderstandings crept in — witness for example the confusion over the notion of Wertfreiheit, or errors in the critiques of the Protestant Ethic.

The aim of Bendix's book is to present an intellectual portrait of Weber's research on such aspects as the social structure, religion, and social change. Neither a straight translation nor a summary, it is more a readers-digest with straight translation being interspersed with the author's personal assessment. The book is built around Weber's empirical research and the dominant ideas and interests which directed him; it does not, however, and this is a pity in a comprehensive portrait consider the principles which underlie his pursuit of knowledge, nor does it consider his writings on methodology.

A paper-back edition is welcome. Weber is a figure that towers over the sociological world, and in Bendix's distinguished book the reader will be able to examine the heritage that Weber left us.

John Raynor.

## The Sociology of Religion

Max Weber; Translated by E. Fischoff;  
Introduction by Talcott Parsons; Methuen; Social Science  
Paperbacks; LXVII + 308 pages; 18s net in UK only; 1966.

This is an important contribution to the history of sociological method. Born rather more than a hundred years ago, Weber stood between the theoretical approach of the nineteenth century and the methods and outlook of present workers in the field. Like the philosophers he enjoyed the delights of 'sitting and thinking' and the volume and range of his writings still convey to his readers the excitement of his *a priori* adventures. At the same time he recognised the need for comparative studies if valid analysis is to be made; and he realised the possibility of social causes and influences as well as social effects in the relationships between religion and group life.

This book is based upon a series of studies of Chinese religion (Confucianism and Taoism) Indian religion (Hinduism and Buddhism) and Ancient Judaism; and Weber was concerned to demonstrate the importance of religious movements as differentiating factors though not total explanations of social developments. He was handicapped by the limitations of contemporary literary records; and many of his opinions and generalisations are now seen as inapplicable in the light of the anthropological research of the last fifty years. This book remains, however, a monument to Weber's erudition and energy.

C. Fleming.

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# EXTRACTS FROM LETTERS FROM TASMANIA

*To Yvonne Moyse from Denys Luckin*

7th March 1967

My barber who lost two homes in England during the blitz and now a third in Tasmania, tells me that he experienced nothing in England as bad as his experience in this country. Factors which made this fire so disastrous were its spread, its intensity and the huge area it covered. Some 1,446 buildings and 1,200 square miles of land were burnt in five hours. A weatherboard house (and most houses in this country are made of timber) was completely burnt in five minutes, and a brick veneer house in 10 to 15 minutes. The heat in some areas was so great that many houses literally exploded before igniting.

Only certain areas in Hobart and the adjoining country were affected. Our house was in a vulnerable position, the flames were on the boundary of our property, but fortunately we suffered little damage. One member of our committee lost everything; I don't know of other losses.

Since writing to you last I have been able to make considerable personal contact with the WEF in Australia. I attended the 15th Annual Summer School of Creative Arts run by the New South Wales Section of the WEF. This was a great experience. I then spent a week with Don and Thelma McLean in Sydney in order to attend the Australian Federal Council-in-Person meeting. Minutes of this meeting should soon be reaching you. I think it was a most important meeting and promises well for the future.

At present I am busy organising our Annual General Meeting, and it looks as if we shall have a very successful year. I shall write to you again after our AGM.

*To Elsie Fisher from Denys Luckin*

You certainly would not recognise Mount Wellington now — it is completely burnt off, even the little cauliflower plants at the top.

From my classroom window I have a wonderful view across the Derwent River to Hobart and the mountain behind. School lessons proceeded as usual during the morning of Black Tuesday, 7th February. It was exceptionally hot, but we are used to experiencing temperatures about 100°F on a few days of the year, and so school routine was not disturbed. The five-hour descent into Hell did not take place until the afternoon. Afternoon lessons were difficult — Hobart and the mountain and most of the river had vanished behind a smoke screen and soot and ashes began falling on the ground outside, or blown into the classroom if a window was opened. It was at this stage that I received a telephone call from my wife, who was alone at our home on the Hobart side of the river and some 500 feet up Knocklofty, to say that she felt our house was bound to go because of the huge flames in the area. I left school at about 3 p.m. By the time I got home the fire in our area was over. Fortunately, besides scorching our garden beyond recognition and some WEF mail from Sydney, we escaped untouched. We were indeed lucky and so were the children at our school. At one school — Tarooma High School, whose Headmaster is a WEF member — 86 children and 6 members of the staff were made homeless. During that afternoon 1,085 houses were destroyed — a weatherboard house was completely burnt in five minutes, 62 people lost their lives, 1,200 square miles of land was burnt, causing a loss

of over 50,000 sheep and thousands of other animals, both wild and domesticated. The fire came within a mile and a quarter of the Town Hall — consequently, a trolley-bus and thousands of cars were burnt out.

*To Yvonne Moyse from Harry Dodson*

March 1967

It is most kind of you all to be thinking of us and writing to know what has happened. So many people in the other Australian States and in other countries have been very wonderful and I am sure that the tragedy has brought Tasmania closer to the rest of the world as no other thing has done.

I probably need not say much about the day itself and its aftermath. Although we in our family were not personally threatened by the fires, it was a day that I hope never to live through again. Houses less than a mile from the GPO were burned down and there are many pockets of complete devastation. The death roll is now 63, with some 1,400 houses and 50,000 sheep killed or subsequently slaughtered. Relatives of ours, several friends including three ex-colleagues of the last four years and far too many acquaintances lost all that they possessed. We move in a circle of people who are keen on the natural flora and fauna of Tasmania, and several of these had homes in amongst trees, and one of these friends (so far as I know the only WEF member to be affected), a member of the committee of the Hobart Branch, lived at Fern Tree, one of the places on the mountain (Mt Wellington) which was virtually wiped out. The whole face of the mountain has not one skerrick of green on it viewed from Hobart. Jocelyn Townrow and her husband, Dr Townrow, are both university people and are among the 12 such people who lost everything. The University has been very good however and I believe all from that institution have been satisfactorily temporarily housed. The effect on the mind, however, is something greater than physical loss and many are suffering anguish still. We hope shortly to see Jocelyn back at meetings but she is unable to attend one arranged for tonight.

I do not want to give the impression that we are not rising above the loss and suffering. The activity both on and since that day has been tremendous and that long drag back to normal is proceeding with all possible effort but the devastation is so widespread that until one sees it, words do not seem to make it credible.

Many of the people burnt out at Fern Tree have decided to build again on the old foundations. I don't know what I'd do under the circumstances. It is a lovely part, or was, and the gum trees will come again except where fires have been before and regrowth was burnt leaving no seeds, but fires like this could happen again. We have a good rainfall and luxuriant growth on grassland and in forest and with winds which averaged 58 mph for five hours at a temperature of 102 degrees, no effort of man can prevent burning branches from spreading fires willynilly.

This year we, 'the Section' now hope to do something towards the effective use of the word 'world' in our new name. Our first general meeting for the year is to be addressed by students who spent the January vacation on service to schools in New Guinea. They have some vivid knowledge of the needs of an Australian dependency and we think we may be able to help in some way there as well as contacting overseas people visiting Tasmania.

Please express our thanks to WEF friends. There is nothing you can do in a material way and your kind thoughts are most appreciated.



RECIPES

TIGER’S TEETH (A Pakistani Pudding)

6 oz semolina  
¾ pint of water  
½ lb sugar  
3 oz fat for frying  
1 oz raisins  
1 oz shredded almonds  
1 rounded teaspoon cinnamon  
1 rounded teaspoon mixed spice  
1 rounded teaspoon ground cloves  
Fry some of the almonds, raisins and spices in the fat.  
Add the semolina and fry. Add the sugar and water and  
simmer for 10 minutes. Turn into a dish and decorate with  
the rest of the almonds stuck in lengthwise to look  
like teeth.

ORANGE BEETS (from the United States)

1 tin of orange juice and the same amount of water  
4 small cooked beetroot  
¾ cup of cider vinegar  
1 cup brown sugar  
2 tablespoons of cornflour  
1 tablespoon of butter  
Moisten the cornflour and smooth to a paste using a little  
of the orange juice. Mix all the other ingredients except  
the butter and beetroot. Bring to boil and add cornflour  
slowly, stirring constantly. Cook until clear and thickened  
(about 8 minutes). Add butter, then beetroot. Heat  
well and serve.

BAKED BANANAS (Jamaica)

Peel and split bananas and cut them in half. Place in a  
baking dish with some butter, brown sugar, orange juice,  
lemon juice, nutmeg, cinnamon and a tablespoonful of  
honey. Place strips of lemon peel on top and bake in a  
moderate oven for about half an hour. The sauce should  
be thick and syrupy.

MUESLI (Switzerland)

4 tablespoons of rolled oats  
4 tablespoons of sweet, condensed milk  
4 tablespoons of lemon juice  
1/3 pint of water  
Ripe apples, preferably with red skins  
Grated nuts (optional)  
Fruit for decoration, e.g. bananas or grapes  
Put the condensed milk, oats, lemon juice and water into a  
bowl. Core, but do not peel, the apples and grate them  
straight into the bowl to keep them white, stirring  
constantly. Sprinkle top with grated nuts and more  
rolled oats, and decorate with sliced bananas, seeded  
grapes, apple quarters or to taste.

COMPETITIONS

Children enjoy competitions for such entries as salads  
(saying where each ingredient comes from) or desserts  
from different countries, or sandwiches for a  
smorgasbrod buffet lunch.

\*CHOCOLATE KISSES (Hungary)

3 whites of egg beaten stiffly  
6 oz grated almonds (with skin)  
3 tablespoons grated chocolate or cocoa  
6 oz sugar  
Mix all well together. Make round ‘petit fours’ with wet  
hands, place on a well-greased tin and sprinkle with flour.  
Dry in the oven rather than bake, with a very low heat.

\*AMERICAN BROWNIES (United States)

1/3 cup of cooking fat  
2 oz plain chocolate  
1 cup of caster sugar  
2 eggs

¾ cup of plain flour  
½ teaspoon of baking powder  
½ teaspoon salt  
½ cup of chopped nuts  
Melt fat and chocolate together in basin over hot water.  
Take off heat and beat in sugar, then eggs, then sifted  
flour, baking powder and salt. Add nuts. Pour mixture into  
8 inch square baking tin and bake about ½ hour in  
moderate oven. Cut into 2 inch squares.

DATELSCHNITTEN (Austria)

9 oz sugar  
9 oz dates  
5 oz almonds  
4 whites of egg  
Citron peel (optional)  
Cut dates lengthwise into fine strips. Cut almonds  
(unpeeled) into fine strips. Whip whites of egg very stiff  
with sugar. Mix in fruit lightly. Line baking sheet  
with rice paper. Spread mixture and bake slowly in a cool  
oven. Cut into fingers when cold.

\*By permission from **Pot Luck**, a Recipe Book prepared by the girls  
of Farringtons, Chislehurst, Kent, and published in aid of the  
Freedom from Hunger Campaign at 5s.

Footnote II to Mary Waddington’s research

FILMS AND RECORDS

(R) Record.  
(F) Film.  
(F-S) Film Strip.  
(B/W) Black and White.

Africa

Music of Africa (R).  
Folkway Records, 121 West 47th Street, NY36.

East African School Teacher (F-S).  
Commonwealth Institute, Kensington High Street, W8.

Africa (Tanganyika, Kenya, Uganda): Series 7340.  
7341 The Region.  
7342 Plants and Flowers.  
7343 Animals and Birds.  
7344 Native Tribes.  
(F-S. 55 frames each. Colour. 9 plus years.)  
30s each. Enc. Britt.

Africa: Sahara to Capetown: Series 9220.  
9221 Life along the Nile.  
9222 Oases in Libya.  
9223 Contrasts in Nigeria.  
9224 Life along the Congo River.  
9225 Highlands of Kenya.  
9226 The Bantu in South Africa.  
(F-S. 46 frames each. Colour. 9 plus years.)  
30s each. Enc. Britt.

Chocolate Odyssey (F. 16 mm. Colour. 63 mins).  
Free loan. Cadbury Brothers, Birmingham.

Congo: People of the Congo.  
(F. 16 mm. B/W. 11 mins. 11 plus years.)  
12s6d hire. Rank Film Library.

Ghana: The Cocoa Farmer. (F-S. Colour.)  
Free loan. Bourneville, Birmingham.

Ghana: Cocoa Highlife. (F. 16 mm. Colour. 23 mins.)  
Free loan. Cadbury Brothers, Birmingham.



N. Rhodesia: African Life in the Copperbelt of  
N. Rhodesia. (F-S. 476G20-21 B/W.)  
18s each. EFVA.

Uganda: Everyday Life in East Africa.  
(F-S. EP 1954. 464H16. Colour.)  
30s hire. EFVA.

## America

Where People Live and Work (F-S. Colour).  
\$4. Soc. for Visual Educ. Inc., 1345 Diversey Parkway,  
Chicago 14, Illinois, USA.

English and American Folk Songs (R. EMI 7EG8811).  
10s9d Any retailer.

Central America. (F. 16 mm. B/W. 11 mins. 11 plus years.)  
12s6d hire Rank Film Library.

## South America

Brazilian Holiday. (F. Colour. 37 mins.)  
Free loan. Brazilian Embassy.

Aquarela do Brasil (a journey north to south)  
(F. Colour. 37 mins.) Free loan Brazilian Embassy.

Brazil. People of the Highlands.  
(F. 16 mm. Colour. 13 mins. 11 plus years.)  
40s hire Rank Film Library.

Mexican Children (F. 16 mm. B/W. 11 mins. 9 plus years.)  
12s6d hire Rank Film Library.

Peru (F. 16 mm. B/W. 11 mins. 11 plus years.)  
40s hire Rank Film Library.

Argentina (F. 16 mm. B/W. 11 mins. 11 plus years.)  
12s6d hire Rank Film Library.

Chile (F. Colour. 11 mins.)  
Free loan Anglo-Chilean Society, 3 Hamilton Place, W1.

Chile (F-S on geography of Chile).  
Free loan Anglo-Chilean Society, 3 Hamilton Place, W1.

Everyday Life in the Amazon Lowlands. (F-S. Colour).  
Free loan Bourneville, Birmingham.

## North America

Alaska. (F. B/W. 11 mins. 11 plus years.)  
12s6d hire Rank Film Library.

Alaska: Frontier State. Series 9498.  
9481 Alaska: Discovery and Development.  
9482 Alaska: The Land and its Resources.  
9483 Alaska: The People and their Ways of Life.  
9484 Alaska: Commerce and Industry.  
(F. Colour. 9 plus years.) 30s each. Enc. Britt.

Canada: People at Work. Series 8770.  
8771 Fishermen of Nova Scotia.  
8772 Villages in French Canada.  
8773 Farm and City in Ontario.  
8774 Wheat Farmers of Western Canada.  
8775 Vancouver and the Western Mountains.  
8776 Logging in Canadian Forests.  
(F. Colour. 9 plus years.) 30s each. Enc. Britt.

## VISUAL AIDS

The British and Foreign Bible Society Ltd, 146 Queen  
Victoria Street, London EC4. Filmstrips, display  
material, tape recordings, catalogue.

The British Trades Alphabet Ltd, Lofthouse, Wakefield,  
Yorks. Supplied free to schools. Mine of information  
about free and cheap teaching material.

The Building Societies Association, 14 Park Street,  
London W1. Booklet '1000 Years of Housing' from the  
Secretary, Dept B. Wallchart from British Trades  
Alphabet (above).

Cadbury Bros Ltd, Schools Dept, Bournville,  
Birmingham. Catalogue, booklets, notes, wallcharts, and  
'Visual Aids to Education'.

Dunlop Rubber Company Ltd, 10 King Street,  
London SW1. Range of teaching material.

Educational Productions Ltd, 17 Denbigh Street,  
London SW1. Catalogues, wallcharts, filmstrips.

Esso Petroleum Co. Ltd, 76 Victoria Street, London SW1.  
Catalogue, films, etc.

Ford Motor Co. Ltd, Publications Dept, Warley,  
Brentwood, Essex. Films, wallcharts, and an excellent  
'Fordson Weather Forecaster'.

International Wool Secretariat, Berkeley House, Berkeley  
Square, London W1. Catalogue. Good aids on wool  
production, textiles, sheep farming and breeding.

Jaffa Booklet, 208-9 Upper Street, London N1. Children's  
booklet about the production of citrus fruit in Israel.  
Teacher's wallchart obtainable from British Trades  
Alphabet (above).

The Nestle Company Ltd, St George's House, Park Lane,  
Croydon, Surrey. Good material for Juniors.

Pasta Information Service, 15 Lots Road, London SW10.  
Booklet 'Meet the Pasta Family', free loan of film  
'Spaghetti Varieties'. Teacher's Wallchart 1s6d from  
British Trades Alphabet (above).

Reed Paper Group Ltd, 82 Piccadilly, London W1.  
Catalogue, booklets, wallcharts, samples.

Shell International Petroleum Co. Ltd, Shell Centre,  
London SE1. Catalogues, wallcharts, films,  
photographs, etc.

The Great Britain-USSR Association, 14 Grosvenor  
Place, SW1. Displays, films, etc.

Supreme Allied Headquarters, Allied Powers Europe,  
Paris. Photographs of children in SHAPE schools.

Unilever Education Section, Unilever House,  
London EC4. Catalogues, booklets, wallcharts, filmstrips.

Save the Children Fund, 13 Heddon Street, London W1.  
Lists, slides, filmstrips.

United Nations Information Centre, 14 Stratford Place,  
London W1. Answers queries and provides booklets,  
wallcharts, photographs, etc. Welcomes enquiries from  
teachers but cannot deal with large quantities of  
children's letters.



# Editorial

Associate Editors

Australia: Donald McLean

Holland: L. Van Gelder

New Zealand: A. Grey

United States: Lucille Lindberg

New address for New Era editorial office will be from 1st April 1967 **Yew Tree Cottage, Roundabouts, Five Ashes, Mayfield, Sussex.** Tel. Hadlow Down 389.

Editor: Miss Elsie Fisher.

Being invited to write the editorial this month enables me to kill two birds with one stone. First, it gives me the chance of drawing readers' attention to two fundamental issues: Mr Carnie compels us to ponder gravely on what Sir Edward Boyle has called the most serious challenge to Britain since Dunkirk, namely how best we can respond creatively to the advent of coloured immigrants to this country while Mr Weaver, following up Miss Waddington's reflections in the April number on the teacher's role, forces us to consider the influence of early childhood experience on education for world understanding. The latter naturally takes very much the form of notes on work in progress. Secondly, it affords me the opportunity of reviewing a book, which every kind of teacher can study with pleasure and profit. It is 'Sir Fred Clarke: Master Teacher 1880-1952' by F. W. Mitchell, Longmans, 1967, price 45s. The author provides us with a balanced picture of one of the greatest educationists of the twentieth century, who, by no means fortuitously, was a staunch supporter of the NEF both in South Africa and more recently in England. Printed as Appendix E in this book is an article contributed by Sir Fred to 'International Affairs', Vol. 21, No. 3, July 1945, on 'Education and World Order'. Two quotations from that article provide apt commentary on the contents of this number.

'I accept without reserve the two propositions which inform the whole enterprise: (1) that the achievement in a workable form of a system of what is known as world order has now become for us all a matter of extreme urgency; (2) that education, wisely directed, can and must help towards the creation and the maintenance of such a system.'

'... our objective might perhaps be defined in some such terms as these: the progressive creation among the world's peoples of a texture of conventions,

attitudes, understandings and mutual tolerances comparable to those the operation of which ensures order, security, cohesion and peaceful intercourse within a single national community.

'The key word here is community. Indeed, a thorough exploration of its meaning may yield the master key to our whole problem. For it is the stuff of community in wider communality spread, beyond the limit of national barriers, which will fertilise the soil out of which a moral order will grow. The process must already have advanced some way or we could not now be talking seriously about world order at all. . . . We may say then, that what we are concerned with is a bridge-texture of community woven across from nation to nation in continuity with a texture of the same general kind within each national group.'

The contributors to this number of the New Era are helping to weave the 'bridge-texture' of an international community.

James L. Henderson.

*NOTE. The authors of 'Education for one World' have invaluable and extensive biographical material available which we had not space to print.*

## THE DAVIDSON CLINIC, EDINBURGH

### SUMMER SCHOOL

27th JULY to 1st AUGUST

Subject:

OF HUMAN NATURE

The Meaning of Man's Behaviour

Speakers: Mr H. J. Home B.A. (Oxon.), Dip. Ed., London; Dr W. P. Kraemer M.D., London; Dr E. A. M. Wood M.B., M.R.C.P., D.P.M., Consultant Psychiatrist, Edinburgh; Dr Winifred Rushforth; and members of the staff of the Clinic.

Full particulars from the Secretary, 58 Dalkeith Road, Edinburgh 9. Tel. NEW 5550.



# *Education for one World*

## Section II. The Practicability.

Edited by Anthony Weaver, Senior Lecturer in Education, Redland College, Bristol.\*

- (a) Origins and atrophy of personal aggression.
- (b) Heroes.
- (c) Children's concepts of time and social behaviour.
- (d) Schemes for world order.
- (e) The terrestrial teacher.

### (a) **Origins and atrophy of personal aggression.**

The belief that it is part of the fundamental nature of human beings not only to react aggressively to frustration or threats but from time to time to lash out in an excess of spleen, surreptitiously undermines the confidence of those who hope to create harmony in the world. The ultimate assumption which follows is that the peoples of the world should do what they can to provide conditions of justice, understanding and plenty but that an overwhelming authority will still be required to control aggression and stupidity.

The purpose of the first part is to challenge this initial assumption about human nature. Then, in part (b), to consider what are the archetypes and heroes that children need to feed upon in the light of the psychological and biological past of the human species. Thirdly, in part (c), to examine some of the processes by which concepts of time and of social institutions seem to develop in children, and to take a look at the customary content of primary school syllabuses. Fourthly, in part (d), to consider critically some of the implications of the notions about world order. And lastly to discuss what is meant by, and what could be the role, of the terrestrial teacher.

It is for the philosopher, with all powers of mind and heart at his disposal, to pick and choose his way between the psychologists' theories and to point out areas not yet cultivated. In choosing he may recognise that they as much as himself are possessed of certain predilections, that some modes of thought suit their temperament and time and place of living, despite their most objective statistical arrays.

\* *Section I. The Teacher's Field of Action*, edited by Mary Waddington, Senior Lecturer in Child Development, London Institute of Education, appeared in our April issue.

That there is not only a taboo on tenderness but a taboo on aggression indicates the existence of double attitudes. May this perhaps be explained both by the exquisite pleasure and by the havoc experienced by human beings as a result of the expression of their love and hatreds? Most people who decry tenderness as a weakness are at their happiest when they indulge their friendship and affection. Similarly aggression is condemned but also admired as a sign of virility and courage — and war extolled as a means of promoting the latter virtues.

The several schools of analytical psychologists have established themselves at various points along the arc of this ambivalence: thus the clinical use of the word aggression is a source of considerable confusion.

Let us consider the views of four of the earlier medical psychologists who used their observations to formulate general hypotheses concerning the origin of aggression.

Freud, by tracing the history of his patients back to childhood, discovered a close relationship between aggressive and sexual impulses, and at one time concluded that all aggression was of sexual origin and was directed towards 'the overpowering of the sexual object in so far as the carrying out of the sexual act demands it' (1, p. 69). In his early writings he equates aggression with hate and at the same time regards it as a normal component of the sex instinct (2). He soon became aware, however, of the difficulty created by this assumption, and later questioned it himself: 'How is one to derive the sadistic impulse, which aims at the injury of the object, from the life-sustaining Eros?' (1, p. 69). The attempt to overcome this difficulty gave rise to his hypothesis of a Death instinct, 'an urge which every living organism has towards the re-instatement of the original, inorganic state, the impulse of every animate thing to revert to the inanimate.' According to this theory, the primary aim of aggression is self-destruction, and only after it had been 'driven apart from the ego by the influence of the narcissistic libido' does it 'become manifest in reference to the subject' (1, p. 69-70).

Adler's theory of aggression stresses its independence from the instinct of sex. He regards it as an instinct in its own right, in no way identical



with Freud's Death instinct, but with the purpose of self-protection and the affirmation of the Self. He explained exaggerated aggressiveness — or Will to Power — as a compensation for feelings of inferiority (3).

These two conceptions of aggression, arrived at through the study of the same kind of mental disturbances in neuroses, are quite distinct from each other.

Ian Suttie (4), however, came to the conclusion that aggression and hatred are not primary; the basic emotions of the human infant are those of dependence and need for love by which security is ensured. Only when the demand for love is frustrated (and we may of course think that this is inevitable) does aggressive behaviour arise. 'The refusal of the mother to give to the child leads to anxiety, hate, aggression (which Freud mistakes for a primary instinct) and to the quest for power (which Adler mistakes for an equally fundamental and inevitable characteristic of human nature)' (4, p. 50). 'Aggressive emotion is not an instinct but a product of a particular relationship to environment, one of refusal and rejection by the mother, or, more generally, non-responsiveness' (4, p. 51). In Suttie's view, this particular relationship to environment is responsible for 'the whole competitive, self-seeking, power-extolling character of our civilisation.'

Karen Horney, like Suttie, found no evidence in her experience with neurotic patients to show that an aggressive impulse is primary. Her view is that 'the extent and frequency of destructiveness are not a proof that it is instinctual' (5, p. 127). Nor can the small children's sadistic fantasies be regarded as such a proof. 'It has to be shown,' she writes, 'whether sadistic behaviour and fantasies in small children ever appear in children who feel happy and safe because they are treated with warmth and respect' (5, p. 130).

The present writer has tended to follow Suttie's view — recently confirmed by Lydia Jackson (6). On the subject of the origins of aggression and the place of reparation D. W. Winnicott implicitly acknowledges these four and has built upon the work of Anna Freud, Melanie Klein, Lucien Bovet, Kurt Lewin, Hilde Himmelweit, and has inspired much of the practice and writings of

P. Dockar Drysdale.

Thus it may be appropriate to consider his **Aggression in Relation to Emotional Development** (7). Here he postulates the infant's **motility**, as an expression of life force, which is in existence during the foetal stage. It is owing to his motility that he discovers the 'opposition' of the environment in the form of his mother's body, both before and after birth, and which eventually leads him to the concept of Me and Not-Me. This is to say that his contact with other persons enables him to feel real, leaving aside for the moment the function of this contact when it is positive and when it is negative.

'A baby kicks in the womb; it cannot be assumed that it is trying to kick its way out. A baby of a few weeks thrashes away with his arms; it cannot be assumed that he means to hit. A baby chews the nipple with his gums; **it cannot be assumed that he is meaning to destroy.**' Hence his action is not aggressive if the word is taken to mean an intention to hurt. He does not yet appreciate that what he destroys when excited is the same as that which he values in quiet intervals between excitements. His excited love includes an 'attack' on the mother's body. Winnicott describes this 'aggression' as part of love, by which he means that if the baby did not (unwittingly) hurt his mother at this stage he would lose to some degree his capacity to love, that is to say to make relationships.

The next stage is that which brings with it the capacity to feel guilty.

'Henceforth some of the aggression appears clinically as grief, or a feeling of guilt, or some physical equivalent, such as vomiting. The guilt refers to the damage which is felt to be done to the loved person in the excited relationship. In health the infant can hold the guilt and, with the help of a personal and live mother (who embodies a time factor), is able to discover his own personal urge to give and to construct and to mend. In this way much of the aggression is transformed into the social functions. In times of helplessness (as when no person can be found to accept a gift or to acknowledge effort to repair) this transformation breaks down, and aggression reappears. Social activity cannot be satisfactory except it be based on a feeling of personal guilt in respect of aggression.'



The importance of this quotation is that it suggests how, given an ordinary devoted mother, with an ordinary degree of tolerance, the baby's guilt turns to positive means of self-assertion ('to give and to construct and to mend'). It also follows that by her understanding of the total situation the mother is not in fact hurt — a point full of meaning and to be developed in adult relationships.

Freud, it would seem, did not go back far enough in his childhood studies. The result was that since his patients explained that aggressive experiences were the ones that made them feel most real, he concluded that aggression was innate and essential. If he had looked further he would have seen that aggression is an essential prop only for people who have been deprived of the means of transformation of guilt.

It is as though he had examined large numbers of undernourished people and hence concluded that their physiognomy was necessary, unalterable and typical of mankind.

Of course there have been cannibals. But this means neither that their characteristics were ineradicable nor that an overwhelming authority is required to prevent people from eating each other.

Furthermore, the theory that wars are the sum total of countless individual human aggressions seems no longer to be tenable. One has to go to species as far removed from man as certain kinds of ants to find anything comparable to human warfare. They, like humans, have highly developed social organisations, and the common elements of complex social systems and warfare in two species that are biologically widely separated suggests that the phenomenon of war depends more on social than on individual factors.

## (b) **Heroes.**

Let us now move forward to consider the vital function of those lullabies, nursery rhymes and fairy stories told by a mother (or by a teacher) to the young child soon after he begins to walk. What is their significance and how may they be compared to the influence exerted by legendary and historical tales into which they merge?\*

They are after all one of the means by which the infant is gradually brought to accept his destiny as a human being, his separateness as a person and the possibility of his own actions as distinct from other people's now and in the past.

A twofold impact of manifest content and latent significance is exerted by fairy stories, drama and historical events upon all who hear them.

It is said that there are seven types of fairy story, or plots for adult novels for that matter, and they are variously interpreted by Jungian or Marxist or other psychologists or social philosophers.

All are agreed nevertheless that the nursery rhyme makes an appeal to the whole being of the child, for it absorbs him consciously and unconsciously.

The reader will detect the interpretative bias given to the following rhymes which present the enactment of a ritual drama — a drama which possesses both archetypal and individual resonance.

Little Miss Muffet sat on a tuffet,  
Eating her curds and whey;  
There came a big spider and sat down beside her,  
And frightened Miss Muffet away.

This is a straightforward enough tale, at the level of manifest content, of any little girl eating her dinner and being frightened by the approach of a fearsome animal. It is in the latent significance of the lines that we have to look for the clue to what after all is their fascination. And at once we discern an archetypal motive: that beauty and the beast live next door to one another; innocence and experience; good and evil; the spider, traditionally symbolic of the devouring maw of the primeval mother; the ever present threat to consciousness from the unconscious.

\*Much of the material for parts (b) and (c) is taken from papers given at a Conference on The Primary Child and the Past held at the Reading University Institute of Education in April 1963. Thanks for the use of it are due especially to Mr P. J. Mercier, organising Tutor, and to Dr J. L. Henderson, Senior Lecturer in History and International Affairs in the University of London Institute of Education; Dr R. J. Goldman, Lecturer in Education, University of Reading Department of Education; Dr J. Coltham, Lecturer in Education, University of Manchester School of Education; Mr T. F. Wright, Senior Lecturer in History, Borough Road College; Mr Peter Teed, Headmaster of Goole Grammar School; and Mr A. I. Polack, Education Officer for the Council of Christians and Jews.



Take another example:

Jack Spratt could eat no fat,  
His wife could eat no lean,  
And so between them both, you see,  
They licked the platter clean.

Again, an ordinary enough scene, immediately recognisable in terms of the child's conscious knowledge of the earliest days of his feeding experience. Beneath the surface, though, of this manifest content is quite plainly a wealth of latent significance, consisting of the racial wisdom that knows of and respects the law of the opposites: Blake's 'no progression without contraries'. Once again, the child who delights in the rhyme is feeding on the past, feeding on it with his conscious intellect and at the same time with his unconscious psyche and, therefore, and only therefore, is learning from it.

Or again, take a specimen fairy story:

'Once upon a time there lived a noble prince, whose palace lay at the foot of a mountain. One day, he heard, to his dismay, that the beautiful lady whom he loved and hoped to marry, had been captured by a terrible giant who lived in a cave on the mountain side. He set forth to rescue her and met a lion, who said to him, "Oh prince, I will help you to overcome the giant and rescue your fair lady on one condition. That when this is done, you will kill me." Hardly believing him the prince agreed. And together they succeeded in killing the giant and rescuing the lady. Then he had to keep his part of the bargain. So he stabbed the lion to the heart and from his dead body there sprang a lovely boy who, it turned out, had been cast into animal's form by a wicked enchanter. But he was now set free. And the prince and princess lived happily ever after.'

Again, the manifest content is familiar. Its main features, can be found anywhere in the world's literature. But what gives it its latent significance is the quality of the situation and the characters, which are perennial. The prince, princess, giant, lion, beautiful boy, as well as the palace, the cave, the mountain, all archetypes of person and place and so striking deeply in the whole being of the listening child, who himself is of them and needs exercise with all of them if he is to grow eventually into a

whole personality. It is worth noting that this kind of story appears to be particularly suitable for the age phase from about, shall we say, 3 to 5 when psychologically the young child would appear to be having his first main round of encounters with his parents; when he is beginning to be able and to dare to say 'I' rather than to refer to himself in the third person, a truly heroic task in the face of the giant, the giant, of course, being the parent figures. A heroic task for which he needs the help of all the helpful animals he can find and enlist on his side. And here it is clear that the role of the storyteller is vital because it is by the manner of the storyteller and his character that a protective relationship between him and the child can, and must, develop. This enables what is, after all, a very immature organism to endure the tension of the tale, especially with regard to its negative, destructive side, the ferocious look and roar of the lion, the terrifying aspect of the giant. Any attempt to exclude the negative, is sheer misguided sentimentality, for it is the absolutely essential opposite to the positive, without which no clash of communication occurs. Yet it must not be too negative. Just as, in the weaning process, there can be no sudden jump from milk to roast beef. Moreover, the child himself has a kind of innocent wisdom which warns the adult where to draw the line. Very often, when the tale approaches some instance that is too awful for the child to bear, he will quickly slip off the adult's knee; close the book or simply say 'I don't want any more.' And then, of course, he must be respected absolutely.

Between seven and ten, account must be taken of the child's consciously shifting centre of interest, from fantasy to so-called reality; but in what is offered the needs of personality must still be satisfied. The child's personal experiences of relationship with actual people or with fantasy figures must be linked with corresponding matter in legend and history, and preferably not purely British material. The dependence of the present on the past, especially as related to the industrial and urban environment in which most of our children live, should be the centre of this study. This selection would not only emphasise the debt of today to yesterday but also the extreme frailty of the human species within the context of the universe: even the most sophisticated society being in the last resort dependent on forces over which man has no precise control.



With the last two years at Primary school, the stuff of the 'history' lesson should involve the functions of sensation, emotion, thinking and intuition: it should not just be a matter of reading and writing. Topics must be complementary: first, a famous individual (encountered on the level of manifest content); e.g. in the fascinating life and personality of Charlemagne, each pupil will fasten on him his particular bias: some will focus on the man of action, others on the scholar, others on Charlemagne's enjoyment of roast beef, others on the elephant that the Arabian Nights ruler sent him, others on the lover of justice for his people. The children's activity will depend on their temperamental bias: for the primarily sensation type, modelling or painting perhaps; pages from Charlemagne's secretary's diary for the thinker; links with the Arabian Nights for the feeling type, and so on. Dance, mime and dramatics are obviously called for too. Secondly, there should be an intensive study of a patch period, and whatever period is chosen should have certain constants in it so that children's attention is directed to certain recurring human situations.

*From fairy story to Legendary and Historical Heroes.*

Regrettably, the internal combustion engine and other forces of change have recently destroyed most living legend that was still alive twenty or thirty years ago — and, today, granny is the furthest back our children will reach through any oral tradition. What kind of legendary heroes should teachers supply? Because the inherited cultural pattern is splintered, not only one line of heroes should be called upon, but many: Gautama the Buddha and the Chinese hero-emperors; the Irish Heroes; the Icelandic sagas, and our own Beowulf are all needed — as well as those legends of the saints of which Protestant children are so often deprived.

In selecting 'historical heroes' teachers should remember that the best heroes from myth and legend returned from their adventures or ordeals. Whom they choose, however, is going to depend on the kind of wisdom they are searching for. The hero of the 'in group' has a tendency to be the ogre of the 'out group', whether in one personality or two. Moreover, the heroic 'type' has changed significantly between 16th century and the mid-20th Century, and teachers need to consider whether some traditional heroes do not need replacement: at least

astronauts and space heroes think in terms of the whole planet pitted against impossible creatures from outer space.

The key to choice of heroes lies in fact in the widening of man's vision of challenge: man has not only to solve military and imperial challenges, but geographical, scientific, artistic and spiritual ones as well. Military and imperial figures are perhaps best presented in pairs: Drake alongside Sidonia, Governor Philip against Bennilong, Clive against Gandhi.

Here are some suggestions: artists having been left out because their lives are perhaps too sophisticated for the understanding of young children: better as suggested elsewhere, show them the pictures, play them the music, and read the poetry:

(i) **Political**

Asoka; Augustus; Pope Gregory; al Rashid; Alfred; Cromwell; Lincoln; Lenin.

(ii) **Military**

Alexander; Caesar; Drake and Parma; Marlborough; Napoleon; Nelson; Grant; Lee.

(iii) **Imperial**

Pilgrim Fathers; William Penn; Clive; Philip; Hastings; Lugard.

(iv) **Anti-Imperial**

Bruce; Bennilong; Tipu Sahib; Jefferson; Gandhi; De Valera; Sun Yat-Sen.

(v) **Discoverers Geographical**

Marco Polo; Columbus; Magellan; Franklin; Cook; Amundsen; Hunt; and many more in this field.

(vi) **Discoverers Scientific**

Archimedes; Copernicus; Galileo; Pasteur; Curie; Rutherford; Fleming.

(vii) **Inventors**

Watt; Edison; Daimler; Marconi; the Wright brothers at Kittyhawk; Baird; Whittle.

(viii) **Social**

i.e. those men and women who have fought particularly against such dragons as intolerance and social prejudice: Wilberforce; Elizabeth Fry; Shaftesbury; Florence



Nightingale; possibly even G. B. Shaw;  
Chief Lithuli.

Clearly this category comes very close to and will overlap the last, which is the

#### (xi) **Spiritual**

Leaving out Gautama and Christ himself, there are Mohammed, provided again he is not patronised; St Francis; St Ignatius; Calvin; George Fox; Wesley; Livingstone.

Some problems remain, however; bad men are so often more interesting, than good; all heroes tended to have feet of clay; man's heroism has been most vividly associated with fighting and the cruelty of war. Heroes should not be presented as plaster saints, but selected because, despite their faults, they achieved great ends.

#### (c) **Children's concepts of time and social behaviour.**

'Time present and time past

Are both perhaps present in time future,  
And time future contained in time past.'

T. S. Eliot, **Burnt Norton**.

When adults tell stories to very young children they do not normally emphasise the 'once' of 'once upon a time', but this element of precisely labelled time soon enters upon the course of the historical story in school, so that children too readily conceive history in terms of 'one damn thing after another'. As remedy for this we must be aware of two kinds of past: the horizontal past going back to 1066 and all that, and the vertical past which goes down within ourselves, all that part of us which is not quite contemporary, slightly barbarian, instinctive, even somewhat bestial. The growing child needs to be helped to bring the horizontal and vertical, that is to say the intellectually known historical past and his own ancestral biological past, into some kind of harmonious relationship. For learning occurs on a diagonal of consciousness between the vertical and horizontal, the personal and the collective apprehension of the past.

Rousseau had insisted, albeit intuitively, that the learning of history and geography should not begin until his Emile had reached the age of 12. Otherwise what was learned would tend to be mere verbiage —

verbal symbols may well be dud cheques. What he perhaps did not see was that even then it can only succeed if it has been preceded by unconscious learning in the two-fold manner just outlined. The child needs the past to nourish his sense of purposeful origin: to satisfy this he needs material he can use or play with at levels not only of manifest content but also of latent significance, with a suitable harmony maintained between them. In the world of today, the examples of manifest content should come (a) from the immediate locality of our teaching, and (b) deliberately from a variety of world culture patterns. For this we need what might be called 'the terrestrial teacher', the man devoted to the global unification of human awareness, but also with his feet very definitely planted in his own locality in the middle of the 20th century. Such a teacher should also remember that if the children and their 'civilisation' survive to the 21st century, they will live as adults in a world of 6,000 million in which the majority will be overwhelmingly of a colour and a culture different from their own.

The particular insights of Rousseau have been elaborated and investigated by Piaget (8) in his studies of the child's conception of time and the growth of moral judgment. Recent research by Jahoda (9) has developed Piaget's work and is exceedingly relevant to our theme.

Similarly Dr R. J. Goldman (16), in examining children's religious thinking, questioned groups aged from 7-17 in individual interview after the story of the Crossing of the Red Sea had been told to them in a simple version of the Exodus.

The question 'Does God love everyone in the world?' was answered by practically 99.8% of the sample in the affirmative — yes. 'Did He love the men in the Egyptian army?' If their answer was 'no', the question was asked, 'Why did God allow them to be drowned?' And if the question was answered with 'yes', 'How could He love them and let them drown?' Up to 10½ years of age chronologically and a little later mentally the pupils reject universal love or only give it 'yes' in terms of a verbal assent. When they come face to face with the problem of the Egyptians, they change their tune. They say, 'Yes, He loves everybody but He did not love the Egyptians because they were naughty; they whipped the Israelites.' After this age — about 11 mentally —



the children pay lip service to the idea and see that love and punishment, or love and disaster are not incompatible. But even so there is a great deal of confusion up to about the age of  $12\frac{1}{2}$ . Even more appropriate is a question about group judgments: 'Were all the Egyptian soldiers bad people?' The answers ranged from, 'Of course they were because all soldiers are bad.' 'Why?' 'Because they have guns and all bad people have guns'; to the rather sophisticated answer, 'There are always some bad and some good in every nation.'

Three stages are apparent from this record. The first stage is up to the age of eight, when no differentiation between one Egyptian and another is seen. The child merely judges them by their group membership and guilty associations. They were bad because the Egyptians did bad things. The second stage is from eight to thirteen, where some differentiation is made between some Egyptians and others, but it is largely quantitative — a sort of counting of heads. There is always 50/50 in each nation. 50% were wholly bad, 50% were wholly good. Very little attempt, at a qualitative evaluation. It is only after the age of thirteen that a differentiation in terms of the moral quality begins to appear. The pupil then tends to see the qualitative differences of responsibility and motive in each person as a separate being. Included in this stage, but usually much later than thirteen, adolescents indicate that there is not enough evidence to make any judgment. 'We have not got the facts; it is a silly question.' But, of course, it is in the mental age of  $15\frac{1}{2}$ , 16,  $16\frac{1}{2}$  and right into the sixth form before these sort of judgments appear. This openmindedness, which is a very good mark of a growing historian, is late in its realisation.

In general, it is not at least until well into the secondary school stage that the child has lived long enough and acquired enough experience to make objective judgments about people.

The work of Piaget has illuminated our view of how the psychological development of the young child bears upon conceptual growth. Up to about the mental age of seven the child appears to think intuitively: he argues from one particular to another particular in a fragmentary manner. He centres for instance upon isolated events which may be unimportant to a main narrative. At about the mental age of seven, the child starts to use inductive

and deductive thinking but limited to concrete situations — and this is the major limitation of the junior school child in relation to history thinking. Somewhere in early adolescence, formal operations begin when the child appears to think without the concrete situation and develop hypotheses. Again, it seems that, until he can think in terms of propositions, can argue propositionally backwards and forwards, he cannot reach any real understanding of the material of history.

The research of Lodwick (10) on children's reactions to the tale of Alfred and the cakes is extremely relevant and an effective illustration of the intellectual processes just described. One question asked of children of various ages was: 'On the evidence of the "burnt cakes" story, could Alfred cook?' At stage one (below 7), a typical answer was 'Yes: because he was the King'; at stage two (7-10), 'No: he was a man and that is why he could not cook as well as a woman does. A woman is a proper cook'; at stage three (10-13), 'I do not think so, at least not very well; he did not pay attention to the cakes'; at stage four (13+), 'I don't know because if anyone could cook, and had something on his mind, he might still forget the cakes.' These illustrations show a progression in the development of thinking.

Further implications for children's understanding of the vocabulary of history have been given by Dr Coltham. She worked with a sample of 236 children of chronological age ranging from 9 to 11 from seven schools with a reasonable socio-economic spread. The six 'terms' used in the tests were carefully selected after listening to a series of history lessons, scanning vocabulary lists and making sure that a fair range of possible historical subject matter was covered. Piaget's analysis of the growth of children's thinking was used as a framework and the sample was divided into two groups, fairly equal in age, intelligence, etc. The first group was asked to give a verbal definition of each of the terms: King, ruler, subject, early man, invasion, trade; the other group to draw and to give definitions; both groups were asked to do some modelling or dressing up of figures to represent their ideas. 'Subject' caused a great deal of trouble, possibly owing to a further confusion in vocabulary between 'loyal subject' and 'royal subject', so that many had obviously thought 'subject' meant ruler in some sense. 'Ruler' was confused with the 12 inch instrument used in



geometry. The 'early man' in the first set of drawings was a Lancashire 'knocker-up' straight out of local environment. To one slow child, 'early man' was a boy with a black face 'working in the coal mines'. Some pictures of 'invasion' seemed to confuse the term with 'invitation' or 'invention'; no-one really got to the kernel of that word. 'Trade' was confused with 'train', e.g. training an animal.

From the foregoing it would seem to be clear that a great deal of time is wasted, to say no more than that, by teachers not being aware of the **degree** of comprehension of junior age pupils.

An almost more important positive question is what **kind** of concepts about the material of history, and about the ways in which people may behave towards each other, is it appropriate to present to children, assuming their range of mental capacity has been accurately gaged. This question may be answered in terms of syllabus content and of the life and discipline of the school.

#### *Syllabuses.*

Many good teachers are uneasy about the strong element of British history, taught chronologically, in junior schools: Even the Ministry's **Primary Education 1959** urged an 'extensive and imaginative rather than an intensive and national study of history.' How is this to be done? Almost certainly by avoiding history as a separate subject in the junior school and instead developing it from aspects of work already being done and making full use of radio and TV programmes.

The new attitudes to the teaching of Mathematics and Science for example give us a clue. Linked lessons that give opportunity for the children's own investigation and experiment, entitled **Achievement of Mankind** perhaps, can show how men and women from all times and places have contributed to the knowledge and benefits of today. In mathematics for instance the children are helped to get a firmer concept of number, area and the measurement of time if they can discover how these methods originated. How did the Egyptians find out how to construct right angles in the building of pyramids? How did their priests measure the fields in order to assess the amount of taxation due from the farmers? How was the calendar evolved? Hobgen (11) in **Man Must Measure** provides a mine of information. Similarly

an understanding of science is promoted by recapturing the problems of say irrigation as it presented itself to Archimedes, of the working of the pendulum to Galileo, or of immunisation to Pasteur. Historically these events at first appear as isolated episodes in the child's mind — as so many film strips, as has been mentioned. But apart from their intrinsic worth, their accumulation gradually fills the gaps on the time span, so that the 'strips' become connected and begin to move.

Any teacher, whatever his or her specialism, can orientate the content of children's work so that the same exercises are provided as hitherto but on a wider range. For example imaginative stories of contemporary people can be drawn from all parts of the world. Can we not have more translations such as Paul Jacques Bonzon's **Orphans of Simitra**, van der Loeff's **Avalanche**, Meindert de Jong's **Wheel on the School**, or even Paul Berna's **Hundred Million Francs**. There are of course outstanding English-written children's books where the theme of human independence is writ large, such as Ian Serraillier's **Silver Sword** or **Everest Climbed**. Many older juniors enjoy Robert Cole's African child autobiography **Kossoh Town Boy**.

#### *Discipline and Shared Responsibility.*

A sketch has been outlined of the processes of intellectual learning, of concept formation and of how we can begin to widen the horizon of Junior aged children.

Have we sufficiently considered the kind of co-operative practices that we might expect in the immediate school situation, and by what stages it is feasible to bring them about?

Teachers of young children face a peculiar feature of the profession which does not arise with those who are leaders of adults, say, in business, in the services or as foremen on a building site.

A teacher must fill his or her role as a parent towards the class — he gives 'food for thought', and if the lesson is not successful may be frustrated in just the way that a mother is angry and disappointed if her child refuses the meal she has prepared. But almost simultaneously he must turn round to face his headmaster, and he in his turn his local education authority in a subordinate capacity.



Some teachers hate this duality of function because their position can be undermined by an insensitive superior who criticises them in front of the pupils. The fear of most young teachers seems to be either that they will have insufficient knowledge about what they are asked to teach, or that they will lose control. Is the latter due to fear of what one's colleagues or superiors will say? If we examine this fear may it be found that we are over-identified with the children, that we cannot firmly say No because to do so would identify ourselves with our own hated authority (father) figures?

So long as this fear exists there will be a rigidity in the scope of teaching (i.e. in what is dared), and in the basis of discipline and hence the inclusion of punitive elements.

Much can be done to draw out the best qualities and greatest energy of all members if the staff can work as a team co-operatively. In these conditions they will more readily both assist and criticise each other, and resolve differences of opinion between themselves.

The truth of this is clearly exemplified in those independent schools where the staff not only share responsibility but together own their enterprise. They then speak to the children with a conviction born of experience, in the sense that an author is an 'authority', or that a poet knows when his lines are right; rather than as an employee who imposes regulations aided by the usual measures of enforcement. The shorter the chain of the hierarchy the better. To dissolve it in the staff room is a step in this direction however appendicular the relation with the Education Officers may remain.

The children can begin to be let into these secrets by some system of shared responsibility, which perhaps best starts in the form of temporary committees with well defined limits of jurisdiction and power. The top two years of a Junior School, or the three or four classes of one year, may come together for Meetings of manageable size, one of the children acting as chairman another, say, as secretary. Such a system can provide an alternative final sanction to corporal punishment. The individual who is anti-social will be dealt with by the group whose insight and understanding will in any case lessen the hurt or loss of prestige of any child that might suffer from his aggression.

As Howard Jones (12) has shown, in **Reluctant Rebels**, there is greater identity of ideals between staff and pupils where there is some measure of shared responsibility than where there is not. The system may provide topics of burning interest to the children the discussion of which develops their powers of verbalisation.

Implicit in this concept are the opportunities for making **choices**. This applies very much to the curriculum and content of the timetable, to what subjects should be learned and what activities taken part in.

Such a system, whatever its forms, certainly does not comprise any dereliction of duty by the grown-ups. The staff function, varying according to the age and maturity of the children, is gently to stage-manage and come to their assistance.

Thus a way of life is engendered in which a new child coming to school does not have to learn to fight in order to defend or to assert himself. He is in a place where mutual, reciprocal relationships seem to be quite as natural as appetitive or hostile ones.

#### (d) Schemes for world order.

A. N. Whitehead (13) has pointed to the cycles in a child's development which he maintains any system of education should follow. Briefly, they are the three phases of Romance, Precision and Generalisation — all interacting and interwoven — too well known to be elaborated here.

Following a comparable pattern Dr James Henderson has postulated the metaphysical principle that in every individual, and in the species as a whole, there is a three-fold process. It originates in unconscious unity — the identification of man with his origins in the earliest form of life. It proceeds by semiconscious diversity — a differentiation of individual and group relationships. And it may or may not achieve conscious unity — the identification in a common goal.

The particular fascination and danger of the age in which we live is contained in the answer that shall be given to the question Dr Henderson asks: is this metaphysical principle true of the species as a



whole? If man is to survive has he not to become adult and to move from stage two to stage three — from subconscious diversity to conscious unity?

This is to suggest that history is the story of the gradual development of the consciousness of the universal. If it becomes reality it would seem that a new kind of brotherhood may emerge which comprehends man's common identity. Whether it should transcend political unity is a matter for us to consider now. Otherwise many teachers will perpetuate the assumptions of stage two, and hand on to their pupils correspondingly outmoded concepts.

There have been four main political conceptions about how the world should be organised, and it is surprising that for so many centuries they have jostled and existed alongside each other.

(1) The first, most obviously, is the Pax Romana type, that of a single political entity; law and order enforced, after conquest, by a central authority.

Napoleon, who thought that what he was doing was to liberalise not only France but the world, and whose achievements still have admirers, goes into this category. So does Hitler.

A slight variation upon it was Sully's, the Minister of Henry IV of France. His **Grand Design**, eventually published in 1638, was basically an attempt to break up the Hapsburgs and establish French hegemony in Europe with possible additions in the shape of war against the Turks and Russia. Having done that he was prepared to advocate a so-called Society of Sovereigns under which the Emperor was to be elected from among the Princes in such a way that no two successive Emperors come from the same royal house. That is to say it was to be a political union with a certain kind of autonomy — for monarchs — but with the definite assumption that there was an enemy outside.

The most significant variation upon this, though still the same theme, had been put forward by Emeric Crucé in **Nouveau Cynée** in 1623 and 1624. He was one of the first people to say that peace **in itself** was desirable. He thought that men are more likely to get what they really want under peaceful conditions — namely, expansion of trade, reduction of poverty and taxation, as well incidentally as the

consolidation of the power of the prince! He said, 'we seek a peace which is not patched up, not for 3 days, but which is voluntary, equitable and permanent: a peace which gives to each one what belongs to him . . . and to all indifferently the liberty of travel and trading.'

He advocated an association of states. It was to have a standing assembly of ambassadors at Venice; to reach decisions by majority vote; to collaborate in dealing with 'refractory' states if necessary by pooling the separate armed forces of its members. It was to include not only monarchs and republics, but all the nations of the world, Persia, China, Ethiopia, East and West Indies, and the Turks — which was a most startling break with the tradition of the crusades.

It would seem that the notion of Sully we find perpetuated in the years after World War Two in the policies of Winston Churchill and those who support the idea of NATO. Substitute the Nazis for the Hapsburgs and you see how the old enemy — conquered — is given a place in the new organisation against an external power, the Russians, instead of the Turks.

Crucé's plan differed because it was to be set up voluntarily, and to be world embracing; but it still contained the notion of political unity.

It is easy to see the affinity of this with the conception of the League of Nations, the United Nations, or for World Government as put forward by H. G. Wells; and then repeated by John Strachey; and advocated now by Bertrand Russell despite the insuperable objections to the danger of tyranny under such a system that he made in **Which Way to Peace** in 1937.

(2) Secondly, we can say that the notion of a balance of power is different from that of political unity which we have been discussing so far, and, though not to be recommended just as it stands, may contain certain favourable elements.

As expounded by Kant in **Thoughts on Perpetual Peace** (1795) here is a notion which prided itself on being realistic, and is as follows:

Though individuals must combine into societies for their mutual benefit, states, by their very nature,



cannot. It would be no more logical to hope to solve international problems by the coalescing of states than it would be to abolish individuals. 'Each state' he said, 'sees the essence of its sovereignty in being not subject to any external coercion.' This was because internally they had a legal constitution conceived in terms of their own legal norms, and hence had outgrown the coercion of others. It would be quite undesirable for states to accept laws enforced by any kind of world republic because this would interfere with their freedom. Kant reached this conclusion with no sign of regret because he believed, as some of us do now, in the value of conflict.

Since reason does not develop instinctively, Kant held that nature pits itself against man in order to force him to develop his reason — to make reason produce what it is capable of but would not of itself intend. Hence the importance of the 'antagonism of man' in society is that it produces 'lawful order' — based on his propensity to enter into society but linked with a constant mutual resistance, which tends to dissolve society . . . 'Man wants concord but nature wants discord. Man wants to live pleasurably, but nature intends that he should raise himself out of lethargy — into work and trouble in order to achieve, by his own efforts, the highest tasks.'

Thus man, although not morally good, is compelled to be a good citizen. For the moral perfection of man is merely a mechanism of nature which arranges the conflict of attitudes in such a way that they impel people to submit themselves to laws and thus bring about the state of peace in which such laws are enforced. 'The problem of establishing a state of peace is solvable, even for a people of devils, if only they have the intelligence.'

One of the many strands of thinking here is that warfare may be a desirable form of conflict for the individual because, if waged according to certain rules — which Kant drew up — it leads to an increase of courage and virility. The fallacy in this idea of course William James combated in his **Moral Equivalent**.

In general the idea of co-existence in which neither side, assuming there are only two sides, interferes with the other internally, represents Kant's theory in modern dress. One might say that the two Mr K's,

the two devils, had the intelligence over Cuba, in 1962, to submit themselves to the laws of the nature of nuclear explosion. Some say the victory really went to the Russians because they prevented the Americans from invading the island, but it is not at all certain that Kennedy was not prepared 'to do the silly thing'. Whether in fact he learned his lesson or not we shall never know. And we have every reason for uneasiness over his successors, or other possessors of the Bomb, in China, France or Israel or wherever they may be.

(3) Thirdly, we are not the only ones to feel uneasy. Rousseau, already mentioned in an earlier section, characteristically could not make his mind up whether some kind of world political union or a balance of power was to be preferred. The conclusion of his **Jugement sur la Paix Perpétuelle** (written in 1756 but not published till 1782) and **Extrait du Project de Paix Perpétuelle de Monsieur l'Abbé de Saint Pierre** (also written in 1756 but published in 1761) was that nothing less than the most rigid and unbreakable of confederations would solve the problem of international relations; and that it was perfectly utopian to expect such a confederation to be established. A plague on both your houses, he was saying. There were two other flashes of insight that we might remember Rousseau for. One was: 'We see men united by artificial bonds, but united to destroy each other; and all the horrors of war take birth from the precautions that they have taken in order to prevent them. . . . War is born of peace, or at least of the precautions that have been taken in order to prevent war.'

Alternatively Rousseau proposed **the breakdown of Europe's existing states into federal sub-states on the basis of local rule**. As an extreme nationalist he was not able to develop this effectively, but it would seem to be important that we, two hundred years later, should consider the possibility.

(4) Fourthly, what happened to these ideas in the 19th century? How were they elaborated by Bentham and by Proudhon, the latter considered by Marx one of his implacable opponents, and the former reviled by modern Marxists as the transmitter of the deadly germs of utilitarianism leaving a poisoned legacy to the working class movement.

**Bentham's Plan for an Universal and Perpetual**



**Peace** was one of four manuscripts written between 1786 and 1789 but not published till after his death, and put together to form his **Principles of International Law** in 1843. He broke with the traditional internationalist theory of world government more completely than had Rousseau and Kant. For him international integration was not so much unattainable as utterly unnecessary. He believed that genuine causes of war, by which he meant economic ones, had virtually disappeared between states. Action was called for to reduce the power of government not only within states, but between them, certainly not to increase it on the international plane. He castigated all the apparatus of diplomacy and especially alliances, for they were nothing but 'preparations for treason' and 'always of an offensive nature' expressions of hatred and the blind passions of princes. His panacea lay in the giving up of colonies: if Britain or France would take a lead in this, and give up their navies too, then disarmament would follow. The most astounding recommendation, however, considering the time at which it was made, and the most relevant to our concept of conscious unity, was not merely that sovereignty lay in law, not in government; and that international sovereignty lay in international law; but that though states might have to be constrained to obey that law, as citizens are constrained to obey the state law, **public opinion should be an adequate restraint on civilised states as it should be upon the people within them.** In this he was echoed by his pupil James Mill, even more emphatically, that the decisions of an international court should never be supported by force of arms.

This is a crucial point. Do we accept it? Can we envisage, to start with, order maintained within a country by a non-violent police force, backed by the strength of, essentially educated, public opinion? Or is such a force a contradiction in terms? Changed attitudes, and new psychological knowledge, to be seen at work over the past fifty years in mental hospitals and in the education of aggressive delinquents, suggests that this may be a feasible proposition. It is not counter-violence that cures destructiveness and aggression, but a non-retaliatory therapy coupled with skilled understanding.

The other 19th century figure to be mentioned is Proudhon, to whom we owe the first libertarian development of the idea of federal organisation as a practical alternative to political nationalism (**Du**

**principe Fédératif**, 1863). He was a passionate regionalist, a printer like so many anarchists, brought up in the Jura mountains near Lyons, who wished to make an end of national frontiers. The political state, he said, should be replaced by a network of voluntary understandings between natural groups, or working units — for the state will not wither away as a result of political revolution. He saw a world of producers bound together by a system of free contracts. 'Property is theft' was his most important slogan, if the possessor of it thereby exploits the labour of others without any effort of his own.

Here we have perhaps the first clear expression of a theory in which the idea of justice in work relations between man and man is **linked** to the kind of society that exists between groups of men in the world.

Hinsley (14) (**Power and the Pursuit of Peace**) criticises Proudhon for a 19th century blindness in associating war exclusively with the State. There was after all fighting before there were States, and there are armed gangsters and civil wars within them.

How are we to draw together these many strands and what is the way forward? To learn neither to swallow whole nor to reject entirely ideas from the past? To change a situation, where there is apparent deadlock, by introducing a new element? To realize that there is a hierarchy of levels, political, economic and moral, and that social problems must be solved on all three?

In practical terms, this means that the dilemma between either world union or a balance of power, that Rousseau was impaled upon, is not a real one. The real point is what kind of balance and what degree of power. Leopold Kohr (15) has suggested (in his chapter in **Alternatives to War and Violence**) that the solution may lie in many small powers, not two or three, or combinations of, big ones.

Taking a term from nuclear physics, he describes the volume at which chained, useful power turns into uncontrollable destructive power — as **critical**. The alternative to violence and war is not the abolition of power as such, but its reduction to sub-critical proportions, through a system of balances preventing the fusion of power-charged particles into units of critical or cancerous size.



Pitting everyone against everyone avoids critical power — accumulations through opposition rather than co-operation. Have the Communists understood that freedom is the product of divided, not united, strength? Peace is a peace of deadlocks, not of good intent — is this what Kant was trying to say?

We are accustomed to talk of the checks and balances within a so-called democratic country like Britain or USA. But how are the critical magnitudes of external power to be diminished? The answer is by division. It is not the sovereignty but the size of the state, the very unity of society, says Kohr, that must be reduced. What may be needed is the outright dismemberment of the critically large powers, the SU, US, GB or United Europe, into small units like Wales, Brittany, Burgundy, Sicily, Catalonia, Latvia, Armenia, Hungary or Sweden — regions of up to eight or ten million people.

Here we echo Rousseau ('Federal sub-states under local rule') and stand somewhere between Bentham's sovereignty of law and Proudhon's abolition of the national state altogether. We can see that political division need not entail economic division. At least ten new industrial power centres are needed in the world, and there is no reason why they should not be shared, as the basis of common markets, just as the independent occupants of a block of flats share a single service for heating, water and electricity.

Dr John Burton, formerly of the University of Canberra and in Great Britain chairman of the Conflict Research Society, has come to comparable conclusions. He writes (17, p 60): 'A world organisation with foundations resting upon an ever extending functionalism and upon a developed regionalism could become an effective instrument for international co-ordination of policy. The withering away of most of its central functions and the building up of these two integrative systems could provide a stable foundation for peaceful international relations.'

... What is suggested is no more than was intended in 1945. The Charter of the United Nations contained the provisions necessary for the evolution of a decentralised United Nations. An unfortunate turn was taken as a result of cold-war circumstances. Now that the nuclear stalemate is forcing reconsideration of their policies by all the large

powers, the time may be ripe for the objective originally intended.'

#### (e) **The terrestrial teacher.**

Terrestrial is intended simply to mean a person who regards himself or herself primarily as a citizen of the world and only after that as a patriot of a particular region. The idea of skipping out loyalty to a nation is not a new one: it was the basis of Roman citizenship in which a man had a loyalty to the Empire — which embraced almost all the known civilised world — and then to his town.

Terrestrial in this sense seems first to have been used by Pierre Teilhard de Chardin (20) in trying to describe the mixed feelings of pride, hope, disappointment and expectation of the man who sees himself no longer as a Frenchman or a Chinaman — but as a worldman. The implications for our purpose in examining the function and training of teachers is twofold: it involves a study of child development, perhaps taking further some of the lines suggested in this section on the formation of social concepts and objects for personal identification. Secondly, it suggests that ways should be found of bringing up student-teachers of different continents and cultures so that they come to transcend their local environment, become conscious of the unity of man's identity and capable of non-national political allegiances.

Let us examine this twofold function of training more specifically.

(1) It is not too much to describe as vital that part of a Primary teacher's training which gives him or her the insight to become a good parent, for he has to learn to understand himself as much as the children in his charge — to recognise the childish and unconscious forces at work within. This means an acceptance of the duality of human feelings: that we love and hate at the same time. Then, to quote Wyatt Rawson (Year Book, p. 411) 'We shall be able to give up projecting the negative feelings we refuse to acknowledge and begin to see other people as they really are, possessing the same faults and virtues as ourselves. This is the most illusive of all problems, but without its solution, however long term it may be, no improvement in information about other nations, no amount of travel, or even of personal



exchanges will provide the spirit required for the achievement of a world at peace.'

To accept the duality of human feelings is as much a sign of maturity, perhaps even of intelligence, as the power to discriminate between the motives and qualities of individual members of a group. Thus is the way cleared for the avoidance of the clumsy use of scapegoats and stereotypes.

At this point we have stumbled on to the question how far is it possible for intellectual concepts to be free from emotional charges. For example is it not a pressing problem to discover ways of bringing up children so that they can discriminate, as they certainly do, yet postpone making judgments of value — especially about other peoples — until they have the experience and the knowledge to make sense of the mental categories they have established?

Briefly it would seem that practice in the exercise of choice is called for. This should be regarded as much an essential part of one's upbringing, aged eight when a child or eighteen when a student, as the absorbing of information. It is no more than good education, and is a time honoured method, going back at least to Socrates, who was not afraid to ask questions and had the emotional security to remain in a state of doubt or uncertainty.

On the student level we are suggesting considerable autonomy in the management of College life and the conduct of studies.

(2) We are now brought, secondly, to a consideration of the form and content of the students' programme. Despite what was said above about the possible futility of mere travel and exchanges, there are few experiences more potent than **joint work** for promoting common feelings of identity and solidarity. Thus it would appear that there is a strong case for all teachers spending a substantial part, or even the whole of their training, in the institutions of other countries. Professor W. F. Connell (1964 Year Book, p. 172) proposes that 'the training institutions of several countries should be amalgamated so that teachers of several nationalities learn together the fundamentals of their profession.'

Most practitioners seem to have found that whether the curriculum courses, main subjects or the several parts of Education are used to foster a world outlook

depends not so much on the content of the syllabus as upon the attitude of the lecturer.

What was happening in 1960 has been very ably summarised in **History Syllabuses and a World Perspective** now unfortunately out of print, but available in most university libraries. Sample courses in social studies are there set out in full detail. The authors of the book conclude, p. 10, that 'the vast majority of the world's children, who leave school at fifteen or earlier, must be presumed to linger on inside their local myth, easily exploitable by any alternative myth with a stronger power of fascination. For them, as indeed for their more academically gifted and privileged fellows, the answer would seem to lie in an attitude of mind rather than knowledge alone. It is basic world civics that we should be teaching and not a new academic discipline.'

In a final comment, they suggest that those responsible for drawing up social studies syllabuses might ask themselves three questions:

1. Does this kind of educational material help understanding of the movement towards the present stage of world history, with its transcendence of nationalism and growth of supranational organs of government?
2. Does it conduce to understanding of the pressing problems of today that are world-wide, such as the food and population problem.
3. Is it wide enough in its imaginative range to satisfy the educational need to promote the capacity to feel, think and act 'as members of one another' in the world community?

The considerable growth in the study of world affairs in Colleges of Education dates from the introduction of the Three Year Course. Mr G. M. D. Howat of Culham College gives details of these developments in about twenty Colleges in the ACDE journal **Education for Teaching**, February 1962. The greatest innovation is in those programmes addressed to the whole student body in the form of some kind of Foundation Studies comparable to those followed by the undergraduates of the universities of Keele or Sussex.

More recently John Burton has made a fully



substantiated case for the study of **peace** as opposed to 'international relations' the latter of course comprising studies of political warfare, of military strategy, power blocs and other enforcement devices. On the other hand sociological studies of the modern state which throw light on notional responses, adjustment processes in various types of economic and political organizations are all relevant to a study of peaceful international relations.

Such studies are not yet fully worked out for the use of undergraduates or in the three year training of teachers. Without an examination of the conditions of peace, the nature and consequences of enforcement and the functions of international organization are likely to be erroneously conceived. The emphasis will tend to be on the prevention of war rather than on the resolution of conflicts and the prevention of conflict situations. Such studies lead to a concentration on enemy motivations rather than on the ability of the enemy to make adjustments.

Here is a joint task for the lecturers of several disciplines.

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## *Meeting the Immigrants in our Schools*

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In early February another English Local Education Authority announced its intention of setting up an immigrant centre to meet the language teaching problems caused by growing numbers of non-English speaking children in its area. The Education Committee's proposal was for 'Special full-time education emphasising spoken and written English, primarily for non-English speaking immigrants, at which pupils would attend for a limited period only whilst remaining on the register of the schools which they normally attend.' The precise form which this centre will take is now under discussion. The details of the proposal may be modified. Similar centres have more recently been advocated by Head-teachers in Birmingham.

At the point where previous action to cope with the needs of immigrant children proves inadequate local authorities may feel obliged to take drastic steps (as Nicholas Hawkes has observed in 'Immigrant Children in British Schools'). But a proposal for full-time separate education, which might last a year or more, with perhaps no other contact with the local school than remaining on the register, suggests a lack of understanding of both the educational and the social needs of the immigrant children. There is little excuse now for organisational errors in this field. Various types of language teaching provision have been tried by a number of LEAs and it should be possible to profit from these experiences. It may be held more excusable to overlook the social needs of immigrant pupils because much less is known about them. A consideration of some social aspects of the new presence of immigrants in our schools may therefore be timely, if only as a reminder of the care which is needed when we legislate and provide for areas of human behaviour about which we are largely ignorant.

Some of the social problems of the immigrant pupil, especially if he is non-English speaking, arise from the task of helping him fit into a school still largely organised to meet the needs of English children.



Other problems are more personal, some stemming from the difficulty which the immigrant child may have in adjusting to a new cultural and social environment, others from the difficulties which English pupils and teachers may themselves have in adapting to the newcomers. Always the fact that a big majority of the immigrant pupils are coloured adds to the complexity and the urgency of the situation.

The organisational problem of helping immigrant pupils gain a working knowledge of English has been widely discussed. While undoubtedly difficult it has nevertheless been met by some local authorities and schools without sacrificing the social interests of the children. The task varies according to whether the new arrival in school has English more or less as a mother-tongue (West Indians) or not (Indians, Pakistanis, Cypriots), and whether the child enters the English school at the Primary stage, or early or late in the Secondary stage.

In the Infant and Junior schools, where social contact may be easy and the level of language mastery to be attained is not high, the non-English speaker may become reasonably proficient in the language within a year or so of arriving. In an unstreamed class, with a sympathetic teacher and helpful friends, both English and immigrant, the newcomer may learn quickly without special language provision. 'Withdrawal classes' may be arranged, but there is no certainty that at this stage they will speed learning, and the separate treatment involved, even if only for part of the day, has attendant social risks. In the Primary school the playground will probably complete the linguistic and social integration which the classroom may have left unfinished. The streamed Primary school may however run some of the hazards of social division commonly found between coloured and white pupils at the Secondary level.

For older immigrant pupils from India, Pakistan and elsewhere 'catching up' in English may be difficult or impossible in the time available and at the level necessary. They are then more likely to be drawn together into cliques based on common nationality, common native language, and common difficulties. They may appear to mingle with their English peers in the classroom, but frequently gather in national groups in the playground. It is understandable that they will feel most at ease in the company of those

whom they have most in common with, and the frequent immigrant new admission to the school will naturally seek the support of his compatriots. There will be cross-cultural friendships of course, especially when the immigrants are present in relatively small numbers and a white pupil can befriend a coloured pupil without national group ties being strained. Yet the hope that social intercourse and integration might increase progressively through the Secondary years is frequently not borne out by the facts, as Kawwa has recently shown in detail for one London school.

Organisational distinctions may well aggravate the tendency to social division and should be kept to the unavoidable minimum. The need to help the immigrants in special language classes is clear at the Secondary level. Perhaps if teaching resources are limited and the non-English speaking adolescents are spread through a number of schools it may be more efficient to send the pupils for several sessions each week to a language centre. But to suggest complete withdrawal for full-time attendance at a centre, unless the local circumstances are as favourable as at Bradford, is dangerously to neglect important social factors in the multi-racial situation. What might seem to be gained by more effective learning of English in such centres may indeed be a double loss, for the need to communicate with white pupils in the normal discourse of the classroom and playground might well provide the most helpful opportunities of language learning, while separate provisions in the classrooms may lead to a decrease in social contact outside.

The re-integration of immigrant pupils returning from a full-time centre to the local school might also be difficult. Coming from the careful, even artificial, learning situation at the centre, the immigrants may suffer a setback in their language ability when exposed to the unaccustomed rough and tumble of normal classroom English. Shaken self-confidence is unlikely to make their social adjustment in the school any easier. But one needs to ask, in any case, if there is any reason to suppose that immigrant children have any less than other children in a neighbourhood the need to belong to the local school and to feel as much a part of it.

It seems inevitable that in streamed schools the newly-arrived immigrants will be initially grouped with the less able English pupils, and subsequently



find it almost as difficult as they do to escape from the bottom stream. The schools, disturbed by continual admissions, find it virtually impossible (as the Plowden Report notes) to distinguish between immigrant pupils who in the Report's words 'lack intelligence' and those suffering from cultural shock or the plain inability to communicate. In streamed schools it might seem reasonable to place these problematic immigrants together, and perhaps to put them in the same class as the remedial group of native pupils. In such classes the level of linguistic experience and of academic work, the nature of the social contact, and also perhaps the attitude of the teacher, may all serve to hold back the immigrant pupils. Lacking incentive within the class they may well give up despite parental pressures to do well at school.

For the younger non-English speaking arrivals those with the highest potential may rise in the streamed Primary school, and may even be selected for an academic education and go on to profit from it, but it will only be the exceptional immigrants who will achieve this. The Plowden Report noted that in one borough with nearly six per cent of immigrants in its school population not a single child was selected for a grammar school place in 1966. Immigrant pupils are frequently eager to learn and hard-working; we cannot tell what the effects of scholastic frustration and rejection will be on them when they finally emerge, little or no more 'qualified' than their parents, in the adult world of work. Nor can we estimate the effects on the attitudes of English pupils in streamed schools who too often see immigrant children assigned, as of right, to the lowest classes. There may be feelings of sympathy for their language problems, but perhaps also confirmation of assumptions about their inferiority.

In some respects it is unreasonable to expect immigrant children arriving in the second and third forms of the Secondary school to do more than pick up a working knowledge of English in the two or three school years which remain to them. Much time and effort is needed for language work, and always the chance of catching up academically with their English peers will be slipping away. Yet these children have frequently been deliberately brought to England so that they might benefit from educational opportunities here. They will be pressed by their parents to 'work hard' (as they often do, though perhaps in ill-advised ways) and to

'stay on' (which their Head-teachers may try to dissuade them from doing). The immigrant parents' 'unrealistic' ambitions for their children at school have often been noted. Indeed there must be limits to what can be achieved, especially in view of the connections between experience and language and conceptual development. But in the large immigrant population a normal distribution of the capacity for acquiring intelligence might be expected, so it would perhaps be sensible for the immigrant parents to expect ways to be found of helping more of their children to achieve more of their potential.

We cannot tell what domestic conflicts ensue between hopeful and ambitious parents and their older children unable to benefit more than linguistically, if that, from their school years. Nor can we tell whether these second generation immigrants will move into the adult community more frustrated than their parents. But we do know already that, having few or no qualifications, many of them experience difficulty as school leavers seeking employment.

Lack of protest from local and national organisations concerned with immigrants about the limited educational opportunities available to most immigrant children may be partly due to the parents' own ignorance about what goes on in our schools. (From more than one school it has been reported that immigrant children, as soon as they have learned to read and write English, have asked if they might take CSE and GCE examinations.) There may also be some reticence on the part of better-educated immigrants (including students) to identify themselves with the problems of their working-class compatriots, and immigrant spokesmen might feel reluctant to press for special educational treatment for their children. But for the educational good of the immigrant pupils and for the social good of our growing multi-racial communities a better deal for these children in school might be urged.

The social implications of the schools' organisation might well be scrutinized, and the effectiveness of language teaching be examined. Immigrant pupils might be encouraged to stay on at school for one or two years after 15, instead of being asked, or even obliged to leave. Some schools are already doing this; in one a pupil has been known to stay on till 21. A greater number of qualified immigrants (themselves frequently frustrated by having to take



manual work) might be employed to enable the immigrant pupils to be taught in smaller groups, and to help with some of their particular social and emotional problems. LEAs might be urged to keep some of their schools open during the holidays for the continuous teaching of English, as one authority is already doing; and after-school and Saturday morning language classes might be run. The BBC could be asked to transmit language classes for children during school hours as an aid to hard-pressed teachers. Active Parent-Teacher Associations, aided by interpreters and social workers, could have several roles, explaining the schools to the immigrant parents, bringing the unusual home problems of the children to the attention of the school, and affording the different racial groups a common meeting ground. The schools might also be expected to enter actively into the social education of their pupils, helping the members of the different racial groups understand some of the problems of community relations, in the hope that greater tolerance might spread into the playground and then into the streets beyond.

Fortunately both the Newsom and the Plowden Reports recommend that extra resources be devoted to the needs of children in just those run-down urban areas where immigrant children are most frequently found. If we are to avoid the growth of a working class of educationally and socially frustrated second and third generation immigrants, which might present a situation as potentially explosive as prevails in parts of the United States today, it would be wise to be deploying more of our limited resources in these directions quickly.

Within the limits of organisational provision many teachers work hard to meet the needs of immigrant pupils. But, faced by large classes, inadequate materials, and one or many immigrant children whose understanding of English may be negligible or still very superficial, some teachers may well be tempted to ignore the problems posed and leave the immigrant pupil to get on as best they may. The newcomers, arriving intermittently through the year, may appear to settle in quickly and quietly, but where communication is difficult or impossible it may not be easy for the busy teacher to distinguish withdrawal from adjustment. He might indeed anticipate that the immigrant pupils, during their early months in England, might feel uneasy and

frightened, uncertain of how to behave in the new social surroundings, and perhaps greatly homesick. Can the teacher then reasonably assume that when Indian and Pakistani newcomers appear self-possessed and calm, all is well with them? And what is he to make of the more boisterous behaviour of some West Indian children? Some of the differences in response from those of his English pupils he may sensibly attribute to personality variations, but the teacher at present may just not be in a position to recognize that many of his immigrant pupils are contending with problems of social and cultural handicap potentially as likely to lead to maladjustment as are the disturbed home backgrounds of some of their English peers.

When an Indian eight-year old on his first day in an English school hid beneath his coat in a corner of the playground, and escaped there frequently on subsequent days, his problem was apparent. Other problems are less obvious, but even when recognized they may not easily be remedied. The Indian boy who hid through many playtimes eventually emerged to become the target of his fellow-pupils' jokes and the buffoon of the class.

The West Indian child quite frequently comes from an unsettled home, probably based on a common-law marriage, where the presence of a father is an uncertain factor. The child may have been living with relatives in the West Indies for several years before being brought to England to rejoin his family. He has then to re-learn how to live with his parents and siblings. At the same time he may find unimagined restrictions in the urban environment of his new home, and in the cold and damp of many months in England. Yet his new school may be less formal in its methods and give him greater freedom of behaviour than he has been accustomed to. He will also discover that he is more of a stranger to English ways than he had been led to believe; sometimes it will seem that he does not speak English and is not British after all. It is not surprising that the teachers may find some of their West Indian pupils restless and inattentive; children adapt easily, but there are limits.

Indian and Pakistani children are likely to have stable homes, but there may be familial problems for them also, for the cultural and religious ways of the native land may be strongly maintained in the home. Living in purdah and shopping in super-



markets, the Pakistani women may have no need to learn English. Their children return from school to homes where English is probably not spoken, and the traditional Moslem pattern of living is upheld. The Pakistani girls may be deliberately held back from participation in the social life of the school. They may be destined not for employment but for early marriage: on leaving school, a quick visit to the home-land for a long-arranged betrothal, and perhaps a return to terraced-house purdah in England at 16. Such girls, carefully restricted to their homes outside school hours, often appear naive and immature when compared with their English peers. The extent to which they know, and are known by, English girls, may be surprisingly limited. But while most will be accepting the life course determined by their parents, others will be finding support in rebellion by observing the freer way of life enjoyed by many of their English class-mates. In contrast to the Pakistani girls, many Indian girls will come from backgrounds where the equality of women is more widely recognised, but they also may have to assert themselves against the traditionally strong guiding parental hand, and for some the membership of a particular religious sect may be as restricting as for Moslem girls. Many if not all of the Indian girls also in a Secondary school may be keenly aware that they are heading for a marriage whose arrangement years before has already been costly to the parents and on which, in terms of inter-family relations and prestige, the parents may set great store. Where does the English teacher stand with regard to the needs of such pupils? Should he himself not be trying to understand their position and problems, and be seeking ways of helping them understand the choice of compliance or rebellion which they may face?

Pakistani boys may have their problems too. They may be attending mixed schools, taught by women, sitting with and working with girls, perhaps even asked to dance with them. Yet back home they may be found from the age of 7 living in the male part of the house; accepting, with the father, the attention of their mother and sisters as servants. Both Indian and Pakistani boys may be subjected to marriages perhaps contracted when they were infants. But for the time being home life for such boys may be very easy, both parents leaning towards the son rather than the daughter. For the father has close ties with his young son, the continuer of the family line; and the mother may find in her

affectionate relationship with her son the emotional satisfaction which she failed to get from her arranged marriage. For the daughters, present and future may be equally bleak.

The large majority of immigrant children will have moved to our complex and rapidly changing industrial society from stable agrarian communities where the traditional skills are still long-lasting. Such children will need even more than their English peers to be educated towards mobility and flexibility, for the contrast with what they are leaving behind is greater and the family base may be more firmly fixed in its traditional ways. Indeed the mother's place in the home, as has been noted in other immigrant groups before, may have become stronger because her's is the role which has been least changed by the family's migration. The children's attitudes to home and work may be required to change radically just at a time when the mother may be entrenching her domestic position.

A further area of conflict may appear in the young immigrant's life when his parents come to realise, as they quickly do, that by finding homes in the cheapest and poorest parts of our cities, they are having to bring up their children not only in the midst of squalor but also of temptation. The West Indian, as well as the Indian and Pakistani family reaction to this is a defensive one. In part there is a determined effort to keep up outward standards; the gaudily painted house fronts and the immaculately turned-out children are part of this (but must also be seen as an attempt to avoid criticism by white neighbours in the community). A more important result for the immigrant children may be the restrictions placed on their behaviour by the parents when they realise the extent of promiscuity and delinquency among white adolescents in the twilight zones where they have come to live. They may then deliberately keep their offspring at home outside school hours, even forbidding the adolescents to attend youth clubs and dances. The youngsters may complain bitterly, family dissension perhaps appearing where it has not existed before, but the adult immigrant groups will maintain a united front on this issue. Even so we can increasingly see in such areas clusters of older immigrant youths who, having left school and failed to find permanent work, have broken from the restrictions of the home and are drifting free towards crime. Again the English teacher might well ask himself where his



responsibilities lie, remembering that implicit in much of our educational approach in schools is the questioning and challenging of authority.

The native teacher may see himself in a benevolent role with regard to his immigrant pupils, may even find them more rewarding to teach than some of their English class-mates. Immigrant children are frequently noted as eager and bright; sometimes perhaps over-anxious to please the teacher and to identify themselves with the class group. Among the older pupils the desire to please and conform might appear at times almost unnatural. For are their white teachers not members of an adult 'host' community which the immigrant parents are all too often finding unwelcoming? As the coloured pupil grows older and more aware of social pressures he may frequently hear in the streets and in his home criticisms of the white man. Does he then see his teachers under attack too? He may be quiet in school because he has uncertainties about his place there which must be hidden, or through unruliness he may be half-unconsciously trying out the power of the white teacher who is currently in charge of him. Is he concealing a developing realization that the school is failing to meet his needs just as the adult society is too often failing to meet his parents' needs? Does he perhaps take his own fears and worries and reports of unfair treatment home to feed his parents' suspicions and to test his own growing awareness of the implications of race differences against their reactions to what he has to say?

Of course many English teachers play an important part in helping their immigrant pupils come to terms with the social and emotional problems of living in a strange and sometimes hostile society, but those teachers who are weak or uncertain in handling the older pupils or who betray lack of sympathy or even prejudice may be causing considerable long-term harm. From older pupils especially the English teacher might expect some signs of hostility. Fortunately the teacher's probable assumption of mutual goodwill may appear to carry his relationship with the coloured pupils along satisfactorily within the school. But unless his particular needs have been met, the immigrant pupil may leave the Secondary school with little real benefit from the social contact he has made with the adults there; he may have respected the authority of the white man, but not learned to trust

him. He may even be wondering if he did not receive what he had hoped to get because of his colour.

At present we can do little more than guess at the stresses which these immigrant children are subjected to in thus moving part way from one culture to another. Some pupils will have characteristics of personality which make adjustment relatively easy, and acceptance by white children probable. Others may be over-burdened by the demands of home and the difficulties of school. Many will in addition be experiencing some or all of the material handicaps suffered by English inner-city children. For despite the immigrant children's neat turn-out, their homes may be overcrowded, in deteriorating property, with poor sanitary conditions and little if any privacy for reading and homework. Many need the care and consideration due to all socially handicapped children. The trained immigrant could here be helping both the children from overseas, as part-time teacher and part-time social worker, and their English teachers who might be able to learn from them something in detail of the social and emotional problems of the newcomers.

Many of these qualified immigrants have difficulty themselves in fitting in to English schools, especially where they are taken on to teach English children. Recent reports of the results of 10-week 'crash courses' at the City Literary Institute in London have underlined the main problems; the immigrants' spoken English is often not easily understood in the classroom, and their notions of the processes of education may differ considerably from ours. Yet with adequate training they should have a valuable contribution to make to the basic oral language work of immigrant pupils, as the peripatetic teachers in Birmingham have shown. With further guidance they might also be able to assist in the schools as social workers. Both the immigrant pupils and the qualified, but too often frustrated, immigrant adults might be helped in this way.

The changes which the advent of immigrants have made in the social experiences of many of our urban white children is also relevant here, for we now have in some cities the same multi-racial situations which have been the source of worry and of study in the United States for many years. Children in the Southern States and in parts of the North have



been shown to be racially aware, and sometimes not far short of prejudiced, even before entering school at five. There is abundant evidence that for many coloured children the junior years are anxious years of self-evaluation, self-doubt, and often of own group disparagement; while the white children in their company, almost as racially aware, may or may not become intolerant of differences according to home influences, social pressures, their own personality characteristics, etc. Mary Goodman's detailed study of the growth of racial awareness in young children in a multi-racial area of Boston is now fortunately available in paper-back here. In her sample of four-year olds, of 57 coloured children, 9 were a little aware, 26 well-aware, and 22 strongly aware and sensitive. Of 46 white children, 7 were faintly aware, 28 medium, and 11 more intensely aware. There is no evidence from the American studies that through a laissez-faire attitude in schools the immigrant and native children will learn to tolerate each other. It seems clear that positive action to promote inter-group harmony is essential.

It may be comforting to feel able to say 'Well at least in our schools there's no prejudice', but is it likely to be true? Among our young children we might expect to find racial awareness and hope to find racial tolerance. Some of the Primary schools indeed appear to be models of inter-racial harmony. But some of Goodman's findings have recently been replicated by Pushkin among children aged 3 to 7 in several areas of London; a marked differentiation of attitudes appearing in the fifth and sixth years, with the sharpest increase in hostility (within the age range of the study) occurring in the sixth year. In certain Secondary schools already one does not have to look far to see signs of prejudice. The writing on the school lavatory walls may only be the work of one or two hands, but it does not bode well for adult community relations.

It is quite possible now that racial awareness, prejudice and perhaps hostility will develop in our schools where formerly mistrust had little or no chance of breeding. What steps should our teachers be taking to guard against the development of unfavourable racial attitudes among white children now living so close to the immigrants? It has been suggested above that care must be taken that the organisation of the school does not unwittingly foster division. But it is at least as important that the teachers should be prepared to tackle racial

issues constructively as they arise in the classroom and the school. A defensive attitude will surely be as inadequate as a negative one. A fore-armed and positive approach to the problems, and the deliberate seeking of opportunities of building inter-racial understanding in these new mixed school communities may help.

Goodman indicates some of the difficulties which face even the most careful and tolerant teacher in handling the period of self and group discovery in a racially-mixed school, and makes detailed suggestions relevant to the Infant and early Junior years. Trager and Yarrow's account of the Philadelphian Early Childhood Project gives thought-provoking descriptions of the kind of social studies approaches which might help Junior children towards inter-racial understanding. As a source of clear facts which might be used by the teacher to assist adolescents to sort out their confusions about race, Bibby's 'Race, Prejudice and Education' is very helpful, providing valuable material for discussions through which both immigrant and native adolescents might discover more about their individual and common problems.

Teachers and student-teachers need to be building skills for meeting the questions of both English and immigrant children in the classroom, and for coping helpfully with behavioural problems such as name-calling. In these tricky situations the teacher should be a model of careful rational thought, neither attacking the children's behaviour nor evaluating their attitudes, but always guiding the children to re-think their assumptions and to discover mutual satisfaction from working together in the classroom. Unfortunately not all teachers and Head-teachers are prepared to 'put themselves out' for the immigrants.

A simple example from a Midland school may illustrate some of the elements in the multi-racial class situation. A bright five-year old West Indian girl heard her teacher tell the predominantly white class that 'Coloured children are black because they are born in a country where the sun is hot'. When the child piped up that she had in fact been born in England the teacher shushed her, and then took her on one side to question her about her parents' skin colour. After a few minutes the girl burst into tears, and ran out of school to her home, to tell her large family that evening of the teacher's unkindness.



Many immigrants are here to stay. For their sake and our's we must seek the most helpful ways of trying to meet their needs, of working towards social integration, and of seizing the opportunities of enrichment offered by their presence in the schools.

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## *The development in children of ideas about their own and other countries: Some exploratory studies\**

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One of the most exciting recent developments in the application of psychological research to teaching has been in the field of mathematics. Research on the growth of mathematical and scientific concepts in children initiated over thirty years ago in Geneva by Piaget and his collaborators has been slowly making its impact felt in school curricula, and new teaching methods are being adopted here and there which are derived directly or indirectly from this work. Similar attempts to adapt the teaching of basic scientific concepts to the level of the intellectual development of the child are being made in the United States where elementary textbooks of science are written, tried out in schools, rewritten and tried again.

It is discouraging to report that developments of this nature have not taken place in the field of social studies. Very little psychological research has been done which would in any way be relevant to the teaching of, for example, history and geography. And yet, these subjects could be of enormous importance in developing children's ideas about the world at large, in counteracting the influences that tend towards the formation of a narrow and parochial view of mankind. The all-too-frequent result of this is the inability to see human beings belonging to groups other than one's own in a perspective which would be free of deeply rooted preconceived ideas. Together with this goes the inability to see people and events from any viewpoint but that of one's own group, national or racial. There was a nice example of this in a recent film. In a brief dialogue taking place in Istanbul, a Turk asks an Englishman: 'Are you foreign?' 'No' replies the other, 'I am English.'

We have recently undertaken a set of studies in various European countries whose aim is to investigate some aspects of the development in children of concepts and attitudes about their own and other nations. Many of the results — from Greece, Austria, Belgium and Holland — have not as yet been analysed, and therefore nothing much can be said about them at this stage. But we do have already some indications from our studies in England and Scotland. In our first exploratory investigations we attempted to discover how the formation of value judgments about various foreign countries relates for children between the ages of six and eleven to their factual knowledge about these countries. We can say without much hesitation that already at the age of seven the pattern of preferences is clearly established. The countries we used were: America, France, Germany, Russia. This order also represents the order of preferences. As one would expect, this pattern of preferences becomes even clearer with increasing age.

At the same time, children who seem to have a fairly clear idea as to which countries they 'like' and which they 'dislike' have not as yet acquired even the most rudimentary items of information about these countries. For example, we found that in the age group between six and eight, children's general consensus about liking or disliking certain countries is more clearly crystallized than their knowledge that America and Russia are larger in area than France and Germany. We also found that there is, of course, a direct relationship between preference for a country and the idea that it is on friendly terms with the child's own country. There is, however, no sign of a relation between the preference for a country and the perception of its friendship with countries other than one's own. In brief, many signs point towards the conclusion that emotional attitudes towards various foreign countries crystallize earlier than the assimilation of any factual knowledge about them.

We also discovered, in another study, that classifying people as members of one's own and other national groups relates closely to the expression of 'like' and 'dislike' towards the same people. We presented children of the same age groups as above with twenty photographs of young adults, especially prepared for this purpose, and asked them to classify the photographs according to the following labels: 'I like him very much'; 'I like him a little'; 'I dislike him a little'; 'I dislike him very much'. The children (tested individually) were told that some of the photographs were 'English' and some were 'Not English' and asked to sort them out into these two categories. There was a very high relationship between 'liking' and assignment to the category 'English'. Some of the children did the English/Not English sorting first, and the 'like/dislike' sorting several weeks later. Some did it in the reverse order. Neither the order of tasks nor the increase in the time interval between the two tasks affected the results: the photographs classified as 'English' were still better liked than the others. We found, however, that this relationship **decreased** as function of age, though it still remained highly significant in our oldest age group.

We are at present continuing with studies of this nature. There is no space here to go into the detail of what we have already done and what we intend to do. In general terms, we hope to continue with studies which would allow us to understand a little more about the manner in which children form concepts relating to their own and other national groups, and how this conceptual development relates in turn to, or is affected by, the formation of emotional attitudes towards various human groups.

*\* This and following are a few accounts of current research work related to the research project edited by Mary Waddington.*



# *Ethnic Attitudes and Awareness among New Zealand Children\**

Graham Vaughan M.A., Ph.D.

Lecturer in Psychology, Victoria University of Wellington

There have been numerous studies, particularly American, which deal with children's attitudes towards various ethnic groups. Some tell of the development of selected aspects of a youngster's belief system concerning a given out-group, e.g. 'Negroes are dirty, superstitious', etc.: others concentrate on a child's feeling towards members of an out-group in an attempt to find out how socially close or distant the group is seen to be; others again are aimed at actual behaviour displayed by a child, often using some form of sociometric analysis. There have been few studies concerned with the accuracy with which children recognise ethnic out-groups. This is an important lack in the field, particularly since it throws considerable doubt on the coherence of research dealing with children's patterns of stereotyped beliefs. How meaningful is it, for example, to read that the five-year-old white child in Chicago commonly uses the epithet 'dirty nigger', unless it is also clear whether the child knows to whom he is referring?

Two principles have guided my own research. The first was that studies of ethnic awareness and ethnic attitudes are complementary, at least when the people under examination are children. The second was that findings were needed from a country other than America.

Research in the area of concept formation offered a fruitful theoretical approach. I would define a concept as 'a generalised construct used to describe uniformly a number of discrete entities'. Concepts are useful to us since they provide order and meaning in an otherwise over-differentiated world. Before a concept can be formed, some differentiation between the objects or events involved must be possible. It is only after the individual is aware that he is dealing with discrete things that he proceeds to reduce this recognized diversity to order (i.e. he categorizes). For the development of an ethnic concept, the foregoing approach seems to fit nicely, with one qualification: in this instance a child is discriminating between, and categorizing, people rather than objects or events, yet he too is a person. At this point, I have suggested (Vaughan 1963a) that a process of identification appears to be involved. Further, this process could be viewed as the first step in the development of an ethnic concept, a stage during which the child identifies himself by race (or other ethnic criterion) with some persons, but not with others. A second stage envisaged was that of discrimination by race between individuals of differing ethnic background; and a third of categorization or classification of individuals into ethnic groups.

Working within this framework, I devised seven tests of ethnic awareness and three tests of ethnic attitudes which were used in a series of studies among Maori and pakeha (white) children in New Zealand. The awareness tests

required a child to identify himself ethnically with picture and doll figures, to discriminate between such figures, and to classify them. The attitude tests probed picture and doll preferences, together with a measure of stereotypes. Detail concerning these tests is available (Vaughan 1963a, 1964c, 1964d).

In one study (Vaughan 1963a) the tests were administered to 180 pakeha boys and girls, whose ages ranged from four to twelve years, in the city of Wellington. In this area, 1.5 % of the population is Maori, according to 1963 census figures, as against a New Zealand average of 7.3 %. The principal results supported the ordering of the seven tests on a continuum ranging from identification through discrimination to classification. The first stage was attained at five, the second at seven, and the third at ten years of age. I found no sex differences.

When the same materials were administered by a Maori tester to Maori children in the same age range (Vaughan, 1964a), also in the Wellington area, I found that awareness development was similar to that noted for pakehas, except that identification tests were not mastered until ten years of age. I have indicated in another report (Vaughan 1964b) that this failure of Maori children of nine years or younger to identify themselves with figures of their own race coincides with a tendency to favour pakeha figures in attitude tests (see Vaughan, 1964c), and that this strongly suggests that Maori children *want* to look like pakehas. (Similar observations have been made among American negro children.) The degree of skin pigmentation and a related variable of parental race also affected performance on tests of identification. Putting it rather simply, the more 'Maori' a child was in the physical sense, the more likely he was to identify himself with own-race figures.

The three attitude tests were also applied to the 360 Maori and pakeha children referred to above (see Vaughan, 1964c). A curvilinear relationship between development in attitude and age was noted for children of both ethnic groups. Figures of their own race were favoured up to six years of age, while a decline in this tendency followed. 'Stereotype differentiation' also occurred: that is, children younger than six in both groups regarded pakeha figures as 'cleaner' than Maori: older pakeha children seemed to think of pakehas as being 'cleverer' than Maoris. I could find no relationship between development in attitude on the one hand, and sex or socioeconomic status on the other. The more physically Maori among the Maoris, however, tended more to favour Maori figures. Increasing consistency of outlook towards the ethnic out-group was reflected in higher correlations between the attitude tests when comparing the older with the younger age groups.

In a further study (Vaughan, 1964d), I examined regional differences between Wellington and Horowhenua area. The latter is a district which differs from Wellington in that it is rural and that its Maori population is denser (9%). Development in awareness was found to be more advanced among both Maoris and Pakehas in the



Horowhenua area up to six years of age, and this seemed to be a direct consequence of increased inter-ethnic contact. A less obvious, but nonetheless important, finding was that regional differences in awareness were not observed after six years, and yet development in awareness continues after this age among children from both regions. I interpret this to mean that the learning process underlying growth in awareness depends upon a 'readiness' factor in addition to experiential factors, such as contact. The main result relating to attitudes was that older Horowhenua pakehas were more persistent in preferring the own-race group. A knowledge of the area suggested that this was a consequence of the kind rather than the amount of inter-ethnic contact. The serf-like heritage of many rural Maoris could impede acceptance within the envioning pakeha community.

The effects of contact are being currently pursued in an area of New Zealand which is uniformly rural, but varies markedly in amount of inter-ethnic contact (some as high as 50%) from one sub-region to another.

A remaining study (Vaughan, 1963b) is worth mentioning since it questions the adequacy of research of an ethnic nature which does not take into account the effects of the interviewer's race. In this particular study a defensive reaction was observed among older Maori children, who favoured pakeha figures more frequently when the interviewer was pakeha rather than Maori.

Future research projects dealing with ethnic awareness and attitudes among children are there for the taking. Non-American studies remain a rarity, emphasizing the need for cross-cultural research. Intensive case-history studies are sorely needed to explain vast individual differences which occur at all age levels. There should be further investigation of actual content of children's systems of belief, with an earmarking of the constellations and differentiations which undoubtedly occur in an individual's cognitive pattern. Finally, I would make a special plea for the wider use of a multi-instrument approach which is essential to the attainment of a complete picture.

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*Ethnic Choice in the Play of Young Children*★

I. Pushkin B.Sc.

There is a general reluctance to attribute ethnic prejudice to young children, presumably because it offends humanitarian and egalitarian social and religious principles which are very widely held, if not always operated, because the idea of childhood innocence is cherished and because concepts of racial differences of kind and value are thought to be beyond the child's grasp. Indeed, on a standard definition of the prejudice (Allport, 1954), in terms of antipathy based on faulty and inflexible generalization, it is difficult to conceive of the child of nursery or infant school age as sufficiently rigid and inflexible to qualify.

However, the evidence provided by researches into ethnic awareness and preferences in childhood point to their early beginnings. Lasker (1929) described children at age five recognizing racial differences with emotional bias. Horowitz (1936) found strong preference among five-year-old white boys for the in-group in his test pictures and reported adverse comments on black boys from a few three- and four-year-olds tested. Mary Goodman (1952) was shocked to find that 'four-year-olds, particularly white ones, show unmistakeable signs of the onset of racial bigotry.' Two examples from her book must suffice. Joan G., a Negro child aged 4.5, who distinguished 'white' from 'brown' and 'colored' dolls and people, described her parents as 'colored' and said: 'The people that are white, they can go up. The people that are brown, they have to go down.' David J., (white, aged 4.11), liked only the white dolls and the white people in the pictures he was shown, and said of one boy: 'He's black! He's a stinky little boy . . . take it away! I want another little boy.'

Other studies of children have reported, under age five racial recognition (Clark & Clark 1947; Stevenson & Stewart 1958; Morland 1958; Vaughan 1963), racial self-identification (R. Horowitz 1939; Clark & Clark 1947; Stevenson & Stewart 1958; Morland 1963) and marked racial preferences (Clark & Clark 1947; Stevenson & Stewart 1958; Morland 1962; Vaughan 1964).

An investigation by the writer, the results of which are now being evaluated, studied ethnic choice in 182 children aged three to seven years in nursery and infant schools in three London areas. One area had virtually no Negroes, the other two areas had Negro populations of roughly equal size and of recent arrival in the district. In these two districts, Negro children were included in the samples, in proportion to their numbers in the schools; their total in the two samples was ten. In one of the last two areas there had been some racial tensions; the other area was relatively harmonious. The samples drawn from the three areas were approximately matched for age and sex and father's occupation.



There were three test situations for the children and their mothers were interviewed. The children played with twelve Negro and white dolls, differently moulded and coloured but identically dressed by sex. Each child was asked, firstly which dolls should be invited to a birthday party to take place in the furnished doll's-house room provided, where a mother doll stood ready to serve. Secondly, the child chose which doll should sit at the other end of the provided see-saw, at play in the park while the mother remained in the house. The order of choice was noted. In the first of these two tests, the child was allowed or encouraged to continue choosing beyond the room's seating accommodation, and then asked to specify which of the dolls already selected would have to wait until next time; it was hoped in this way to obtain a 'rejection order' as well as a 'preference order'. The third situation tested the relative distance from the child's 'own house' of houses allocated to white and negro children. Each child played with six sets of four cards, a set consisting of line drawings of mother, father, and boy and girl of about age five. Two of the sets depicted white families, two Negro families, one looked Italian or Spanish and the sixth Indian. The child being tested was identified (always to its great delight) with an appropriate one of the drawn figures, and the card concerned was placed in a slot against a house, one of a row of eight identical picture-houses of cabinet photograph size. As the child's own house was a penultimate one, the question 'where would you like these children to live' could be responded to by placing the five boy or girl cards extracted from the sets in a choice of seven houses, two of them adjacent to the child's own.

The three tests, including a detailed account of the meal served at the party and the singing by the writer and each child of 'See-saw, Marjory-daw' took on average twenty minutes. A practical problem was the insistent claim of many children for a repeat of the game.

A structured interview with the child's mother was designed to elicit information about family composition, husband's occupation, about her attitude to child control and her recollections of her own childhood and about her own ethnic attitudes. The section on ethnic attitudes included both open-ended questions on the respondent's opinions of the 'immigrants' and her experiences of them, and a modified Bogardus social distance test.

The results of the children's tests are being examined to assess the effect of various influences. Age of the child, mother's ethnic attitude, her attitude to child control and her recollections of family and childhood environment, contact with the out-group (as to both degree and kind) are the factors of primary interest. Other factors being assessed are sex differences, within-group social class differences, ethnic group membership of parent(s) (in the cases of children of immigrants) family composition and nursery school experience of the child. This last factor became interesting when it was found that some children aged 4.6 - 4.11 had entered infant school without previous nursery school experience, while others had been members of a nursery class community before entering the infant school.

It will be possible to weigh these influences and report on the study when statistical examination is completed in the near future. The account of the research, which has been carried out under the supervision of Miss T. Veness B.A., Senior Lecturer in the Department of Psychology, Birkbeck College, will be presented as a Ph.D. thesis. Meantime, a single finding can serve as an indicator and some experiences during the test sessions are worth recording since they reflect the quality of attitudes of the children concerned and the realism of the play situation.

The total numbers of children whose doll choices were classified as 'very unfriendly' or 'extremely unfriendly', because their choice patterns fell between first three dolls white in the first six selected and all six white, were 44 on the tea party test and 50 on the see-saw test, out of a total of 172 white children. The corresponding numbers for 'very friendly' and 'extremely friendly' were 14 and 11 respectively.

No questions were asked of the children about their selections, except e.g. 'No more?' and the remarks reported below were made spontaneously.

**Ser. 13. White boy, CA 4.7**, chose two white dolls first, then lifted a Negro doll but immediately replaced it saying 'No!' to himself and proceeding to choose another white doll.

**Ser. 16. White girl, CA 4.9**, chose three white girl dolls and said 'No more, I don't want the black' i.e. the only girl dolls remaining.

**Ser. 26. White girl, CA 4.5**, said 'I don't like her' pointing to a black doll, 'I like this one' indicating a white doll.

**Ser. 38. White girl, CA 4.6**, chose two white dolls in succession and having played with them on the see-saw, selected a Negro girl after a pause, saying 'I think' as she did so; the next two dolls were white.

**Ser. 42. White boy, CA 7.3**, chose three white boy dolls first for the see-saw, then three Negro boy dolls, saying 'Them coloured people.'

**Ser. 51. White boy, CA 5.4**, pointed to a Negro boy doll and said 'He is coming', and chose him first as the only Negro in his selection.

**Ser. 106. White girl, CA 4.10**, pointed to the two drawings of Negro girls and saying 'These are coloured black' placed them at the far end of her allocated houses.

**Ser. 114. White boy, CA 6.3**, chose six white dolls first for both tea party and see-saw, and in the house test placed the two Negro boy cards at the end of the row, leaving a gap of two empty houses between these and the others.

**Ser. 146. White boy, CA 6.3**, chose three white boys for the tea party, then said 'I want some more white boys you see' (the only boy dolls remaining being Negro). He went on to choose three white girl dolls next. For the see-saw



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he again chose six white dolls first. His teacher volunteered the following information about him: 'He has a down on coloured children and said recently "If I have to sit near him I'll have a nervous breakdown"' (referring, of course, to a Negro member of his class). It should be added that his parents' ethnic attitudes, in the interview, were very liberal.

Morland (1962) makes the point that preference for white to Negro children in his test pictures, by three- to six-year-old subjects, manifested racial bias but not necessarily racial prejudice, a point of view corresponding to that stated in the opening paragraph here. The subsequent development of the attitudes of children who are racially biassed before age five or six may show much variation, and follow-up studies would be invaluable, but the bias is there, sometimes strongly, in early childhood and might be the beginnings of prejudice.

The bias may not be overtly manifested in the daily life of the school, but adults who have strong racial prejudices often keep the silence and the peace. It would be unfortunate, however, if the relative absence of such manifestations of prejudice among young children at school nourished illusions.

## *Official Pamphlet*★

Ministry of Education Pamphlet No. 43 (1963) states: 'It can fairly be claimed that such prejudices are rarely found in the schools themselves. Younger children seem to be quite unconscious of colour differences and there is no more pleasing sight than to watch in some of our primary schools groups of children of different racial origins working and playing happily together. Here has been created quite naturally and effectively the kind of social climate in which differences of race or of colour are accepted as a matter of course and are simply not noticed.' (p. 11.)

The pleasure expressed by the author of the pamphlet will be shared by most of us, though some readers of it, or of a newspaper reproduction of the gist of the above paragraph (Guardian, 29 Nov. 1963), might be misled into careless expressions or behaviour, in the erroneous belief that young children, in this area of experience, do not find models for imitation in their parents and other adults.

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## BOOK REVIEWS

### Classics in Education

*An Anthology of Writings*

by the World's Great Thinkers on Education

Wade Baskin (Ed)

Vision Press Limited, 1966, USA and Great Britain; 63s.

This book is exactly what its title claims — a rather prosaic collection of tough pedagogical morsels.

These are arranged in alphabetical order from Aristotle to Whitehead, each preceded by a biographical note on the author. The volume might be of service in educational institutions, which lack the financial means to maintain a well-stocked library of original sources of education.

James L. Henderson.

### Residential Work with Children

Richard Balbernie

Pergamon Press, 45s.

Richard Balbernie has produced an extremely comprehensive and detailed work and it contains extremely valuable comment, compiled from a wide variety of sources, for those involved with the care and education of children who have been removed from their own homes. It is not an easy book to assimilate and could well be hard going for the rank and file of child care workers.

He traces the history of residential work with difficult children and explains in detail the implications of the Report of the Committee on Maladjusted Children of 1955.

There are some well defined Case studies, and Mr Balbernie has gone to great trouble to produce a comprehensive work on the problems of working with maladjusted children. Social, environmental and historical associations are well examined and where a 'failure' is recorded there is much food for thought afforded to those of us whose consciences are constantly pricked by the inadequacy of provision for the most severely damaged casualties of society. As far as the Residential Worker is concerned, I commend to all teachers and houseparents in residential establishments the chapter on Role Clarification, Professional disciplines and inter-related functions of all who are involved in the



# Editorial

Associate Editors  
Australia: Donald McLean  
Holland: L. Van Gelder  
New Zealand: A. Grey  
United States: Lucille Lindberg

New address for New Era editorial office will be from  
1st April 1967 **Yew Tree Cottage, Roundabouts, Five  
Ashes, Mayfield, Sussex.** Tel. Hadlow Down 389.

Editor: Miss Elsie Fisher.

## *Implementation of the World Education Fellowship's Statement of Policy*

The rôle of the WEF in the field of modern education is to exert pressure in the right places, supporting and encouraging innovators and filling in the gaps which exist in a field where many individual experiments and pieces of research are taking place.

To do this it would be necessary to find schools who would be willing to cooperate in World Education Fellowship sponsored experiments and thus act as WEF nuclei in both urban and rural districts. These schools may already be experimenting on similar lines or would be willing to do so.

The main lines of enquiry and experiment are:

### **I. Communication between the school and the Community.**

Education should be extended beyond the classroom walls and educators should enlist the interest not only of the children's parents and other schools in the district but of members of all branches of the social services, of employers, of local organisations both cultural and social, etc., with a view to an exchange of information and opinion:

- a. Information on methods and activities from the school;
- b. Cooperation and constructive criticism from the community.

This liaison could be effected by the holding of different types of meetings:

1. Meetings of teachers either from the nucleus

school, or preferably from different types of school in the neighbourhood for lectures and discussions, together with short study courses, in particular to search for common values. This would give teachers in all grades of schools an insight into each other's work and problems, many of which are common to all. For example, subjects for discussion might include:

- How can one best help the distressed child?
- How can one benefit the gifted pupil?
- How can one help the lonely student?
- What can be done for the new immigrant?
- What is a warm and happy home atmosphere?
- How can one help and encourage the responsive teacher?

2. Meetings of teachers with community representatives as outlined in I. Subjects for discussion could include most of those listed above together with themes of more general interest, e.g.:  
Education for leisure;  
Local developments which will make new demands on the school leaver;  
Does the school serve the real interests of the community?

The help of the Education Authorities and Press should be enlisted, as well as the cooperation of Training Colleges and Universities where available. The schools should be regarded as focal points of activity in the life of the community instead of places set apart for the education of the young.

### **II. The Revision of the School Structure and the Changing Rôle of the Teacher in the Automated School.**

These two themes will become increasingly interdependent as the introduction of teaching aids into schools is accelerated.

- a. The use of teaching aids should increase the possibility of the teacher giving more individual attention to each child's ability, needs, and background, enabling the work to be geared to its individual capacity. This would achieve a truly self-rewarding education, a reduction in uncalled-for aggressiveness in the frustrated or less gifted child and at the same time would develop a sense of social responsibility. From the teacher's point of view, there would be some release from the task of imparting facts, leaving freedom for observation and



experiment. The teacher could then become an educator in the true sense of the word and would thus have time to experiment and observe, as well as to educate.

b. To achieve this, structural changes within the school are essential. Grouping children by age or ability only leads to emphasising the social isolation of the less gifted or difficult children. By enabling children to work together in small groups of mixed ability, and by encouraging the able pupils to assist the slower ones, a sense of responsibility can be developed and the possibility of frustration minimised. In such conditions, the 'success' of a class should not be judged by individual achievements, but by the results of the class as a whole, so that the children have a purpose for mutual assistance, which results in all the children in their group and class being encouraged to use their individual capacities to the full.

The frustrations of the less able child under the streaming arrangements is thus eliminated or greatly reduced, since the less able will find that there is some form of contribution which they can make to the general good, and domination by an able child is avoided, since they may need help in their weaker subjects from those they have helped in other directions.

Emphasis is laid on the importance of developing social responsibility, as a means of reducing the incidence of anti-social conduct in later life, and it is to be noted here that many men and women of proven academic ability are debarred from higher administrative posts because of their inability to establish good relations with their colleagues or to handle personnel.

### III. The Transference of Culture.

The need for transmitting the national culture through the schools has arisen from the tendency for a traditional culture to be eliminated from daily life. In the case of communities of immigrants, the question is whether the tradition transmitted should be that of their country of origin, or of the country in which they are presumably going to live permanently?

This is not a purely domestic situation: in Europe there is an increasing movement of European workers from country to country, together with

immigration from North Africa, whilst Africa and Asia also have their European immigrant problems.

For centuries British culture has been enriched by the influence of its immigrants, who have sought shelter here on religious or political grounds. The problem of differing cultures in the same country is not therefore, new. In the hands of an enlightened teacher, this situation can provide a basis for creating understanding of the needs and aims of others on an international scale. In this way, the sense of personal and social responsibility can be extended into a sense of international understanding and good will, both at home and abroad.

### *Teachers' Centre at Folkestone, Kent\**

The Kent Education Committee hope that the Teachers' Centre which they have now established at Folkestone will be the forerunner of a number of similar centres elsewhere in the county.

The need for the Folkestone Centre, which was officially opened by the County Education Officer, Dr John Haynes, on 22nd October 1965, became particularly apparent when a group of schools in Folkestone were selected for trials of teaching materials for children of 9-13 years, produced in connection with the Nuffield Foundation junior mathematics and science teaching projects. This emphasised the need for a centre where teachers from primary and secondary schools could meet to discuss and work on mutual interests and common problems.

The Centre occupies three rooms on the ground floor of the annexe of a secondary school and imaginative building alterations have led to the establishment of an extremely comfortable and efficient unit.

Interconnecting rooms include a lounge with easy chairs and coffee tables, a lecture-demonstration room, a practical work room, a small kitchen and cloakrooms. There is panelling within the Centre for display of children's work and other illustrative material.

From the beginning many courses and discussion

\*We have to thank Mr John Halton, Information Officer to Kent County Council for the interesting information in the above article.



groups have been held there, rightly concentrating at first on the mathematics and science projects.

Groups studying the use of mathematical apparatus, including desk calculators, the application of the project work to particular age groups within the overall 5-13 age range, environmental studies and many other aspects of the work in mathematics and science have all met regularly, and have been enthusiastically supported by teachers. Where appropriate talks and demonstrations have been given by teachers from all parts of Kent, lecturers from colleges of education, from other authorities and HM inspectorate. Moreover, teachers have been coming to the Centre in the evening, individually and in groups, to use the practical facilities available for the exchange of ideas and for the construction of apparatus and models for use in their own schools.

The activities of the Centre have never been confined to mathematics and science however. Groups of teachers have met to discuss developments in the teaching of English and in home economics and needlework; applicants for practical courses on puppetry and simple fabric printing, clay-modelling and collage have had to be limited in number because of the great response. A group interested in Carl Orff's methods of teaching music has been meeting for regular discussion for the past six months and the audio-visual group has tried out one of the sound broadcasts for the BBC courses on local history, audio-visual aids and study groups in religious education and art and craft are in the planning stage.

It is fair to say that many activities have arisen spontaneously out of the interests of teachers that would not have had expression in action had the Centre not existed; in this way it has acted as a catalyst. It has acted too as a bridge between primary and secondary schools, linking groups of teachers interested for example in the education of children between the ages of 9 and 13. The English teaching group, mentioned earlier, is a group of this kind. A science group is meeting to discuss the kinds of scientific experience which it is appropriate that children should meet over this 9-13 period and which will form a sound basis for further scientific education: after reaching conclusions on this, they intend to organise courses in these fields of knowledge at which non-specialist teachers themselves will be able to widen their own

knowledge of science.

Clearly, in the long run, a Centre of this kind can have a great effect on the schools and increase the effectiveness of the work done there. It is probably early for judgments to be made on this, but already there are many signs, particularly as one would expect in mathematics and science in the Folkestone primary schools, of the effects of the projects.

For the success of the Nuffield projects, in whatever subject, it is necessary that the materials produced by the Nuffield teams should be used, tested and appraised by many teachers in different kinds of school and that the results of this work should be "fed back" to the teams. Each term last year over 130 teachers sent to the Nuffield science team reports of projects undertaken in their classrooms: each report is concerned with one term's work so that, remembering that the project was confined to primary schools in the first year and that only 14 primary schools are involved, this represents a very high rate of serious participation.

Some pieces of work have so interested the Nuffield team that they have asked for more detailed reports some of which may well be included in the Nuffield material when it is finally published. The chapter on organisation of work in infant classrooms will certainly be supplemented by an account of work done in one school. Another school has with a group of 8 year olds done a systematic factual survey based on themselves, laying a basis for later appreciation of scientific method. A fourth-year class has laid the foundation of physics work by an investigation of the concept of 'time'.

These kinds of work and attitude spill over into other subjects and spheres of interest. For example, one class of children, whilst on a nature expedition on the Downs near Folkestone, discovered a Roman coin. This led to correspondence with the British Museum in the course of which they learnt that theirs was a better example of this particular coin than that in the British Museum's collection. This correspondence itself involved written work which in turn led to interesting historical and reference work on coins.

In mathematics, changes are no less far-reaching. Organisation of classes and teaching methods in the subject are being carefully reconsidered. Children



are being brought into contact with mathematical language and ideas which are an essential foundation for work at secondary and later stages in mathematics and statistics.

A successful attempt has been made to involve the majority of teachers in Folkestone rather than merely those pioneers with a native interest who might have undertaken these developments themselves without the stimulus of a Nuffield scheme. The present conclusions of the Committee's Inspectors are that the projects are proving themselves to be worth while and that much of their success is due to the establishment of a Centre in which ideas can be followed up.

## *The Pre-School Child*

The emergence of the pre-school child as a person making his own educational demands has been one of the most delightful developments of the last eight or nine years. The pre-school playgroup movement has just snowballed in size and importance.

Personally your editor has been involved in it in a small way. Nine years ago starting a further education centre in a small town it was suggested that if the numbers of young married women who had recently come to live on new housing developments were to participate in day-time classes in the arts, keep fit, and other subjects, some baby minding service was necessary. So volunteers were found to start playrooms for pre-school children while their mothers took part in classes. The initiation of this project was in the hands of a veterinary surgeon who brought her own pre-school children with her to run the playroom. She was wonderfully successful. From the day she started the small children more or less took possession of the centre and out of their demand children's clubs and classes started in judo, music, dancing and a Saturday morning children's film society. Gradually a group of young mothers started our pre-school playgroup and we print their article about it alongside an interesting article describing experiment at Bingley College of Education. One aspect about it not mentioned in the article is the effect this self-education had upon the group of mothers running the playgroup and also the very real

friendship that came to isolated individual mothers through working as a group.

This aspect is only one instance of something happening more generally. The community centres of the country are often being used for the running of the pre-school playgroup of the district. The young women running the playgroup are beginning to play a wider part in the general life of the community centre and, in this way, their husbands are being brought in too, and thus the demands of the pre-school child to be let out of the oversmall and possibly over tidy glass-walled modern house into a workroom where he can engage in sand and water-play and paint in a large way, has made a purposeful social life for his mother and maybe will transform the further education and community centres into places fit for him to inherit when he grows up.

The reports about the conference on the preschool problems of immigrant children seem relevant to our two contributions on playgroups.

Self-help before the state steps in has been a vital influence on British education before and it is good to see a rather over-criticised generation of modern adolescents producing this immense movement. Many of those who are keenest to use the playgroup for their children here were members of the youth club seven or eight years ago.

Many successful helpers with pre-school child minding groups have been the retired. Some of this interest and wisdom could surely be developed so that the whole community felt responsible for education and the real development of children.

One day there were 11 prams parked in our centre and everybody including the odd tradesman or workman rocked one if the occupant was protesting. The caretaker stopped ironing the billiard table and said, 'I must see how mine is.'

Participation is a word that becomes increasingly important in education.

E.D.



# *Informal Contact with Children*

*A pre-school play group run by students  
at Bingley College of Education*

**Diane D. Atkin**

Lecturer in Education

It is well known that many first year students in Colleges of Education have had little real contact with children. It is also well known that many primary and secondary teachers leave College with little knowledge of children under school age, except from lectures and books. Yet more and more it is being realised that a knowledge of early development is essential for all who are concerned with the education of children and adolescents. As we had, at Bingley, an Observation Classroom with a one-way screen, it was decided to start a playgroup on two mornings a week so that groups of first year students could gain experience in handling young children and also in observing their play.

## **Wanted — some pre-school children.**

The first job was to enrol a group of children. A notice was put up on the staff room notice board asking for children between the ages of two and five for two mornings a week. For a time there was no response. Then suddenly names began to appear, and before long a list of ten children had been compiled. At this time studies in Education were taking place at the College Annexe, three and a half miles away at Saltaire. Transport, therefore, had to be provided for some of the mothers and children. We started therefore with these ten, but before long news had travelled and local people began to telephone to ask if their children could be admitted. At the time of writing about twenty children attend regularly.

## **Equipping the room.**

We had the usual standard equipment of small tables and chairs, Wendy House with all its extras, sand and water trough, a painting easel, paper and paint, and we ordered more of the basic equipment. Requests for old hats and handbags, trays of oddments of material went out, and my tutorial room began to look as if we were about to have a jumble sale. The bane of my life was the carpet which had been put in the observation class (room) to dull the sound of feet as the microphones picked up every sound. Sheets of polythene and newspaper

had to be put under tables, troughs, etc., where a mess was likely to be made.

## **Discovering the best way to work.**

Having got the children and organised the use of the screen for observing the children at play it became obvious that some continuity was needed in student-child relationships. To begin with two groups of students met the children on arrival (one group on each of the days) but different students each week played with the children in the playroom. Mine was the only face they saw each time and I was not able to be in the room throughout the sessions. This meant that some of the children remained very dependent on their mothers who were unable to leave the room. Students watching through the screen complained they couldn't see the children for mothers and students.

It was therefore decided to ask for student volunteers on each of the playgroup days to work with the playgroup for a term at a time. It is felt that the valuable experience these students gain more than makes up for what they miss in the time they are away from their Education groups.

## **The use of the screen.**

There have been many critics of the use of a one-way screen for observing children but we have found that the use of the screen has no effect on children under five. Infant and junior children using the screen are aware that they are being watched but after the first excitement, if the situation is treated as completely natural, they tend to forget and carry on as usual. Students themselves are often apprehensive about being watched with the children but agree that while in the room they are not conscious of being watched.

Many students have gained a great deal from observation of children in this way. They have collected interesting information on the way young children behave in a play situation and the growth in understanding of young children as seen through some very perceptive comments has helped to show the value of this scheme.

## **The students working with the children.**

The children come for one and a half hours each day. It is usual for about six to eight students to be working in the play room though there are rarely more than five actually in the room. The rest are



taking children to the lavatories, or keeping an eye on sand and water play in the corridor.

When first thrust into a room with eighteen to twenty children many students are very unsure of their role. It is easy to spot those students who have had much contact with young children and those who are on very unfamiliar ground. The unsure ones tend to stand around the walls for the first sessions until they become so involved in mopping up spilt paint, changing paper on the easel, comforting a child who is looking lost and putting aprons on that they forget about themselves and begin to think only of the children.

When one sees a student aware just before it happens that there is going to be a fight in the Wendy House or that the sand is going to be one mass of water, when a student helps a struggling child to climb over something instead of pulling him down; then one realises that these students are really gaining practical knowledge of the needs of the young child.

Outdoor play, as we have been able to have during the summer months, is particularly valuable for there is more space and freedom to play and contacts between students and children have been made more easily.

### **Stories, songs and rhymes.**

The children have about an hour for play then a break for milk and biscuits followed by a short session of stories, songs and rhymes for those who wish to join in (and most do). Students are of course very nervous about telling stories at first and tend to hold on to the book for security, even when they know the story well and don't need the book. The art of story-telling seems to be dying out and it is with great difficulty that I manage to persuade students how much more valuable it is to tell a story. However those who help with the pre-school play group are being converted and I feel this valuable experience will stand them in good stead later on.

### **To sum up.**

During the summer term we had to leave the room with the one-way screen as it was used for another group of older children. Next term (September 1966) studies in Education will take place in the main College and the room we shall use will not have a screen. Nevertheless I feel the true value of

this kind of work lies in the actual contact of students with very young children. I am sure that students who have this experience are much better able to deal intelligently with academic studies in Education and will feel more sure of themselves in the school situation on teaching practice.

This kind of work is being expanded in the evenings with primary school children aged five to eleven on 'Workshop' lines but that is another story.

## *Park Centre Pre-School Play Group*

**Helen Robertson and Trixie Roddaway**

Discussions at a local family club regarding the formation of a pre-school play group lead to a meeting of interested mothers one of whom with two small children and a foster child was elected as organiser. This was in 1964.

She had no experience of starting or running a play group but was guided through the maze of local Health Authority rules and regulations by a helpful health visitor and a very interested warden at the Community Centre where the play group was to be held. By October 1964 the warden had registered the group as a day nursery and had obtained local planning permission.

The Centre possessed a slide and a basket of assorted toys. We had no funds but many mothers soon donated a few toys. One father obtained some wood and made a selection of large building blocks, while his wife was busy making painting overalls from discarded summer dresses. We held a jumble sale with a cake stall to raise funds. Owing to our inexperience there were few customers and we had to buy each other's cakes! We have since held many successful jumble sales.

The Warden with the help of the East Sussex County Council arranged a series of lectures by experts and film shows for the mothers. These coincided with a very cold spell and an epidemic of measles and chicken-pox. We, nevertheless, managed to obtain a good deal of basic theory and helpful advice from the lectures. The series began with a lecture on the significance of play by a doctor on the staff of the county medical officer.



We started with 14 children on our register but as more people got to hear of the play group our members soon reached the maximum of 28 and we had to start a waiting list.

We believed that we should keep our fees as low as possible, especially as our rent is only 5s a morning. They are now 1s 6d a morning and we employ a trained infant teacher and two helpers, the fourth adult required by law being one of the mothers from a rota. Previously 4 mothers had taken it in turns to be on duty. The 'paid' helpers and the infant teacher receive a small honorarium, not a salary.

The Play Group was first open on Monday, Wednesday and Friday mornings for children between the ages of 3 and 5 years who attended one, two or three mornings a week. The two hours from 9.30 to 11.30 are divided very roughly into a timetable: from arrival until 10.15 the children play; the next 15 minutes or so is taken up with milk and biscuits; after which they play again until 11.05 when it is story time.

The three paid staff arrive at 9 a.m. This may seem rather early but with tables and chairs to arrange, paints to mix and large toys to get out and table activities to arrange this is not so.

The room is large with folding doors across the centre which we keep open until story time. One part of the room we keep for quieter activities, the other for running around. In the former we have table activities, blackboard and chalk or paper and crayons; a table with plasticine, pastry or playdoh; a construction table with lego, bilofix or toddlers towers; a cut-out table and a woodwork table.

There is room for four children at each of these activities and the children are free to choose what they like, but we do stipulate that if there is not an empty chair at the table of their choice then they must wait until there is. A table for six children is supervised and here they do sewing, sticky paper pictures, straw bead necklaces, tracing, etc. Two children may paint at a time and we have large paper (22in x 22in) and large brushes. To prevent the paint from running we thicken it with polycel. All takehomeable work is taken home.

The book corner is a semi circle of small chairs and the children look at the books which are all suitable, or listen to a story read from one of them by

one of the adults.

After milk time the larger table has puzzles which are always expected and appreciated and the woodwork and cutting out tables are pushed together for sand play, the sand being put into two large wooden trays (the type bakers use).

The other end of the room is very popular with a Wendy House complete with cooker, table and tea set and ironing set; a shop, tricycles, dolls' pram, scooter, slide, a pair of steps, a trailer, a rocking horse, a roadway, a wooden train set, large bricks, dressing up clothes, etc. At milk time these toys are put to the side and the children sit on the floor. Play resumes afterwards until story time when all the toys are removed to the other part of the room. A large circle of chairs is made and the doors are pulled across. Story time is very flexible and may consist of stories, verses, finger plays, records, singing games, etc., with one of the paid adults. The other three adults put all the things away.

The children are left to their own devices as much as is possible but we occasionally have to sort out a fight or persuade some child to let another have a turn on the big bike. The group is very noisy but it is natural children's noise. We have shy children and bold children and we are often sent 'problem' children from the local clinics. A few cry when they first start but we ask the mother to say goodbye and go. The child usually settles in a few minutes and when the mother calls back in half an hour or so all is well and the child stays until going home time. Some mothers like to walk around the room with their children before they say goodbye. This gives an added link between home and playgroup.

In the warmer weather we have water-play outside for two children at a time on the asphalt path. We also have a climbing frame. We tried water-play indoors but it was not very successful. In the summer time we take balls, ropes, bikes, etc., on to a field of grass after milk time until story time. The grass is not ideal as it is not very easily accessible but the children do love the large expanse and the trees and wild flowers.

At one point the waiting list became so long and there was no hope of some children coming to us before starting infant school so we started a fourth session on Tuesday morning for 28 of these



children, the idea being that they transfer to three mornings as and when vacancies occur. Since ours started other playgroups have arisen in the town and they, too, have waiting lists.

We are not a Nursery School and do not aim to teach the children anything academic. We try to allow them to express their personalities, mix with other children and use materials which are not always available at home.

Notes from papers read at a conference in London in May 1967 by the World Organisation for Early Childhood Education\* on

### *The Pre-school Child in the Immigrant Family: The Challenge of his Early Development*

#### THE IMPORTANCE OF PRE-SCHOOL EXPERIENCE

by **M. Brearley**, Principal, Froebel Institute.

Our aim with pre-school children from immigrant families is to put them into the position of being able to learn and also to live within our culture pattern without being entirely cut off from their families and from the past of their families.

The importance of pre-school experience in later life is increasingly realised. In nurseries, play-groups and so on, immigrant children can be given experience of our way of living in a natural way. They can be helped to organise their ideas along our lines. This is quite different from getting them in a pre-packaged structured form. Children from immigrant families have special difficulties but basically the principles are the same for all children.

#### COMMONWEALTH IMMIGRATION IN PERSPECTIVE

by **E. J. B. Rose**, Director, Survey of Race Relations in Britain.

Mr Rose assumed that in 15 years time immigration will probably have exhausted itself. The number of

immigrants and their children is limited to less than 3% of the population but the process of absorption will be complex. In studying what the situation is and what needs to be done we are suffering from the liberal fallacy that it is wrong to differentiate between white and coloured in official records. As a result we are sadly lacking in facts. Such figures as are given are often erroneous and based on false logic. We do know, however, that there is a great deal of discrimination everywhere and that the central problem, though by no means the only one, is housing.

#### 100 WEST INDIAN MOTHERS

A Survey by **Violet Moody** and **C. Eric Stroud**, King's College Hospital.

The environment of the child who is too young for school depends largely on his mother. Many immigrant mothers are faced with such serious difficulties that their children have a degree of emotional deprivation which is uncommon in the children of the indigenous community. The authors discuss these difficulties and divide them into three main groups, Housing, Economics and Emotional Environment; and three other important aspects of life, Religion, Welfare Services and Birth Control. They show clearly the low standards of housing of most of these families. They believe that what would be of most help to the mothers would be first the provision of many more day nurseries and nursery schools so that these children can be offered a wider pre-school environment and also rescued from the danger of emotional deprivation inherent in a system of unofficial child minding. Secondly action would enable the parents to buy their own housing. They suggest that new council housing schemes should have some relation to the needs of immigrant people.

#### MENTAL HEALTH PROBLEMS IN PRE-SCHOOL WEST INDIAN CHILDREN

by **G. Stewart Prince**, Consultant in Child Psychiatry, King's College Hospital, London.

An increasing number of pre-school children are being referred to children's psychiatric clinics and nearly all of them seem to have a condition which is

\*OMEF, 24 Wimpole Street, London W1.



not seen in European children. The children are inert, apathetic, withdrawn and hardly speaking or not speaking at all. They take no notice of their mothers or surroundings although they are clearly not deaf, mentally defective or autistic. The probable background and causes of this syndrome are discussed in relation to the very severe difficulties that West Indian mothers have at present in this country.

### *Supervising school practice — an experiment in the use of social casework techniques.*

**Irene E. Caspari**

Principal Psychologist, Department for Children and Parents, Tavistock Clinic, London; and

**S. John Eggleston**

Senior Lecturer in Education, University of Leicester, School of Education, Tutor in charge of the Diploma Course in the Sociology and Psychology of Education.

The disadvantages of the conventional method of supervising the professional practice of teachers in training are well known. The presence of the college supervisor sitting at the back of the classroom can be relied upon to bring about a teaching situation in which the behaviour of the student and his pupils and their relationships are different from those of any other time. All too often there is little immediate discussion between the student and the supervisor who has to hurry off to see another lesson in a distant school. It is a system in which there is often very little recognition of the vital role of the qualified teachers on the staff of the school, the supervisor may have little or no time in which to meet them. In consequence there can, at times, develop an alliance between teachers and students against the college supervisor which brings, in its wake, long term problems in the relationships between schools and colleges and between the profession and those responsible for training, and leads to conflicts of loyalty for the student. This is not to say that there is no place in teacher training for the college supervisors' visits to the classroom, but rather to suggest that, as a sole means of supervision, it has severe disadvantages.

At the present time there are a number of suggestions for ways in which teaching practice may be supervised more effectively. The most popular are the various kinds of 'teacher tutor' schemes. The underlying element of most of these arrangements is the invitation, to teachers in schools where students are practising, to play an official part in supervision. In this way a close working relationship can be established between teacher, student and college tutor. Such schemes, in operation in Leicester and elsewhere, seem to be very successful in facilitating the professional competence of students. But, perhaps inevitably, they seem to offer little help in overcoming another deficiency of the conventional method — the development of the students' personal and social insight.

The need for social insight was early recognised by Waller. In 1932 he wrote:

'I believe that all teachers, great and small, have need of insight into the social realities of school life, that they perish as teachers for lack of it. Young teachers fail because they do not know how to keep order. Brilliant specialists do their jobs poorly because they do not understand the human nature of the classroom. Teacher training has done much to improve the general run of instruction, but it can do vastly more if it equips beginning teachers with social insight.'<sup>1</sup>

The need for personal insight can be put with equal clarity. The nature of the relationship between teachers and pupils is very largely determined by the personal attitudes and feelings, both positive and negative, of the teacher, and the way in which those attitudes and feelings are conditioned in the classroom. Unless the student comes to be aware of his personal attitudes and feelings he is unlikely to make the best use of his relationships with his pupils and may well have problems in areas where these personal feelings are most deeply involved — in such matters as discipline and relations with authority figures for example.

In the conventional teaching practice supervision there are strong pressures which can inhibit the development of social and personal insights and even drive out of sight any problems which the student may have. In general the student strives to show the supervisor that he has no problems in



the classroom. Moreover the fact that the supervisor is also an assessor will often prevent the student from discussing problems with him even after the lesson.

This is not to say that the need for personal and social insight is not widely accepted, indeed in most colleges and departments of education its development is facilitated in a variety of indirect and informal ways. What is not accepted, however, is the possibility of a more systematic training in this area.

In an attempt to explore ways in which a systematic training of students' social and personal insight could be developed we considered the practice of supervision used for trainee caseworkers. Such supervision is of course geared to increasing the students' understanding of his client's problems and of his own reactions to his client. It is also of necessity carried out retrospectively as the possibility of the supervisor sitting in on the discussion between client and caseworker would inevitably interfere in such an intimate relationship.

Supervision, therefore, usually takes the form of a retrospective discussion of the student's work with a client, conducted by a practising caseworker acting as a supervisor, with the aim of deepening the student's insight into the relationships and emotional situations underlying his work.

Such an arrangement seemed likely to be useful in the training of teachers; not only could it present opportunities for the student to develop his social and personal insights but also, by giving him the experience of retrospective analysis of this kind, it could increase his skill in observation and equip him with a technique he could use to become less dependent on external assessment of his teaching and more able to assess his own development in his teaching career.

The opportunity to experiment with such an arrangement arose in the School of Education at Leicester University when membership of the course leading to the new Diploma in the Sociology and Psychology of Education was offered equally to professionally qualified teachers and social workers with appropriate experience. This interprofessional approach ensures a common interest in social and personal relationships and made a project in which

social work techniques were to be applied to teacher training a particularly relevant activity for students. Accordingly a modified version of case work supervision was planned in which each Diploma student would act as a 'supervisor' of a third year Loughborough College of Education student who had volunteered to take part in the experiment.

These volunteers had been secured after preliminary explanation and discussion by the tutor of the Diploma Course in a visit to the college and after permission and support had been obtained from the College Principal and the Head of the College Education Department responsible for college teaching practice arrangements. The Loughborough third-year students had teaching practice on one day a week throughout the first two terms of the year and this was selected for the experimental period. Each Loughborough student was asked to record one of his lessons each week, and this recorded lesson formed the basis of a weekly discussion with the Diploma student who supervised him. The Diploma student in turn recorded each of their weekly supervision sessions, and each presented one of these at a weekly seminar which was in effect a group supervision.

The setting of supervision closely resembled that used in case-work training, with an additional two-tier system, so that the Diploma students were both supervisors and supervisees. Each of these supervisory situations closely resembled that of casework supervision. Neither the seminar leader nor the Diploma student saw their supervisee in action, and the supervision was based on the material brought by the supervisee. The two-tier arrangement enabled the Diploma Student to imitate, consciously and unconsciously, the techniques used by the seminar leader.

Group supervisions were conducted on lines similar to those discussed by Irvine<sup>2</sup> using reports of the supervision as 'case material'. In view of the complexity of the material and the need for detailed information great stress was placed on the written recording of Loughborough students' lessons and Leicester students' interviews. The verbal and non-verbal behaviour of the students and their classes of thirty or more children was, of course, extremely difficult to record, and the demand for written reports presented both groups of students with a major problem and was the one feature of the



project they most frequently attempted to avoid. However, the absence of reports or their poor quality can also be seen as an expression of negative feelings, and, as such, were useful. For if the supervisions were to facilitate expression of feelings, both positive and negative ones had to be accepted. This is not always easily recognised in a teaching situation, as good teaching is generally judged by the expression of the pupils' positive feelings towards the teacher and the subject matter. Yet, nothing can reduce anxiety more than the recognition and clarification of negative feelings which, as Bowlby<sup>3</sup> points out, are always present in all relationships, but are often denied. To the extent that the supervisor can accept these feelings, however expressed, the supervisee will also be helped to accept them, in himself and in other people. The difficulty in recording gave the seminar leader the opportunity to demonstrate this point.

It is not possible in this report to review the wide range of complex problems in social and personal relationships which arose in the reports presented to the Diploma supervisors. They covered all areas of teaching practice — discipline, curriculum, lesson preparation, classroom organisation and the like. An area which was also considered frequently was the relationships between students and authority-figures — teachers, heads and college tutors. Also present in the group supervisions were the equally complex problems which the Diploma students encountered in their personal and social relationships with the Loughborough students.

The Caplan type of technique<sup>4</sup> was chosen for the supervision project mainly because the seminar leader, like Irvine, preferred to teach by example, using a method which group members 'can appropriately help their own clients to weather and surmount their anxieties, rather than to demonstrate a highly specialised technique for which one cannot offer adequate training within the bounds of such a group'. Some reports led to a more general discussion of the group's feelings and attitudes about such subjects as corporal punishment, or the Loughborough student's splitting their ambivalent feelings towards authority by seeing their own tutors as 'bad' and the Diploma as 'good'. The temptation for the Diploma students to encourage such a tendency was discussed as were the adverse consequences that might arise if they allowed themselves to be 'led' in this way. Comments on the

group's feelings were usually made in general terms, addressed to the group rather than to the individual, and frequently including the tutor and the seminar leader. This aspect of technique was again similar to that of Irvine, who advocates this way of reducing 'the sense of difference and distance' between the group and the leader, and demonstrating to the group 'that the leaders can tolerate such feelings without becoming overwhelmed'. The particular supervisory technique naturally aroused a certain amount of anxiety in both groups of students. As in Irvine's group, the anxiety was mainly due to the fact that advice and reassurance were so rarely given. The Diploma students dealt with this by frequent appeals to the seminar leader and the group, and at times they showed their resentment at not being given the accustomed protection against anxiety by resisting the conditions that had been laid down, usually by producing reports that were insufficiently detailed for the leader's purpose, but occasionally by direct criticism. The Loughborough students showed similar behaviour towards their supervisors.

The theoretical basis of the technique was introduced to the Diploma students during the final sessions of the course. These final sessions were also used for evaluation, and for a discussion on how the technique could be used in various college situations.

There are few reliable criteria for assessing the results of such an experiment. In the short run perhaps the only useful guide available is the response of the two groups of students.

The evidence suggests that the customers were fairly satisfied. None of the Loughborough students discontinued in spite of the considerable amount of work that was asked of them, at a time of rapidly increasing college requirements. A third of them asked for their supervision to be continued during their final 'block' period of teaching practice in the summer term. Two of the Diploma students were unable to continue to participate in the experiment for personal reasons. All the others continued and intended to find ways of using the technique in their new college posts.

It is difficult to determine with any degree of certainty whether or not the work of either student group improved on account of the supervision. The



Diploma students' reports seemed to show a greater ability to understand personal relationships, but as there was only time for a few of them to present their work more than once, it was impossible to obtain clear-cut evidence of this change, particularly in view of the considerable variations in insight and understanding of the Diploma students. The members of the group were certainly more able to express their own feelings, positive and negative, within the seminar and this suggests a greater awareness of these feelings and a greater ability to accept them comfortably.

A number of them thought that this technique developed in the students' attitudes that would influence all their work in the future. One of them explained that she had thought originally that she ought to know all the answers, but that she had found that it was necessary to enable the student to tell her his problems in order to help him. Another remarked that she thought she had enabled her supervisee to see teaching as a relationship between himself and a group of individuals. Most thought that it gave them insight into their own strengths and weaknesses. One mentioned increased understanding of the implications of the school and the class teacher on the students' teaching, and another felt that the supervision had helped her to understand more fully the 'problem underneath'.

The Loughborough staff also became interested in this new method. At first, the majority greeted the project with indifference; some were suspicious or even hostile. The indifference gradually gave way to interest. Most Loughborough staff discussed the project with their own students, the Leicester supervisors, or the Leicester staff, and many of them came to a meeting with the whole seminar group, held at Leicester University. Two of the Loughborough tutors are planning to use the new method themselves, and have asked for supervisory help.

As with all methods which are intended to bring about changes of attitudes and to increase insight, the intricacies of the technique can only be learned by personal experience. Therefore some kind of supervision is necessary for anyone who wants to adopt this method and a year's course such as that obtained by the Diploma students at Leicester seemed very appropriate to achieve this end. However, the relationship between the Diploma

students and their supervisees differed considerably from that between a college tutor and his students.

As a means of achieving a closer approximation (to the college situation) the Diploma students currently at Leicester are not only supervising college students (this year at the City of Leicester College of Education Annexe at Northampton), but are also taking part in the teaching of the students in the college. In addition, various ways of providing supervision experience for education lecturers interested in this method within the organisation of their college are being explored. An attempt is also being made to explore ways in which the supervision can be used as a method of teaching practice assessment, through the development of student self assessment. Also associated with this work is further study of the ways in which the personal and social learning of teachers may be evaluated.

Finally, it must be noted that 'casework' supervision of this kind is envisaged not as a sole method of teaching practice supervision but rather as a supplement to both conventional and teacher tutor arrangements. At a time when the whole concept of teaching and the teacher's role is being modified in the face of curricular and administrative changes the availability of such a diversity of techniques of professional training would seem to be more necessary than ever before.

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## Note

Dr Lomax Simpson in permitting us to print the following interesting article says that her house has now been open for four years and, in fact, 87 children have made use of it. She hopes this shows that it is an 'on-going' concern, as many experiments seem to peter out so quickly. Ed.



# *Further Ideas on Ways of Sharing One's Life with the Child in Care*

Josephine Lomax-Simpson

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This paper is a sequel to the publication in 'Case Conference' in 1964 entitled, 'Practical ways of fulfilling the needs of the child in care'.

If we recognise that 'Continuity of Concern' by the same adult human being is of importance to the child deprived of living with his own parents, also we must know to whom the child feels he belongs. My idea that one can be for a child a 'human transitional love object' needs to be re-examined.

It seems to me that the children about whom I am writing are now finding the real 'me' and this has led to my interest in the problem of what my identity is for the children and how adolescents can value themselves and find their own identity. After the children and I have discovered our separateness it has seemed natural and possible for these children to be able to share my home with me.

Since deprived children lose the people they want to find, over the last ten years I have taken a great deal of trouble not to get lost; by this I mean that I teach the children to spell my name, Lomax, saying to them, 'I wonder what are the words you can spell when you write a letter. Perhaps you write, "Dear Mama, Love from"' and then you put some kisses at the bottom of your letter. Now you will find that you can spell my name. LO for love, MA for Mama and X for the kisses at the bottom of your letter. You can always find me if you wanted to do so from the London Telephone Directory'.

This way of speaking to an eight or nine year old underlines their capacity to communicate with me by letter or telephone. The idea of having a bank address was no longer sufficient. Part of being a real person meant having a real home, so two years ago I bought a house, realising that if it were to be a success financial and moral support would be necessary. The children helped me to find a suitable property, for if the owner was unfriendly to them, it was an indication that the ideas of looking after these children would not be accepted in the

neighbourhood. I made a great effort to know some of the children in the road before moving in. It is my good fortune to have friendly and generous neighbours on both sides and opposite me.

The house combines the name of my childhood home and the Children's Home from which the majority of the children who have chosen me lived in their early childhood. The house is big enough for my personal use and has a spare bed-room and divans in the reception rooms, so that it is possible for four children to be staying in the house with me at any one time. There is a garden and a garage. The furniture is a mixture of pieces which have belonged to my grandparents and those that I have collected myself. The stories connected with my possessions interest the children, and they seem to feel that if I value my belongings, so they have a right to their belongings which they ask me to keep 'safe' for them, and that if I am concerned to look after my possessions perhaps I am concerned to look after them. There are frames of coloured photographs of the children around the house and there is a television set, very seldom used, in marked contrast to their individual transistor sets.

My housekeeper and I work very closely together. We have few rules. Ideally, a telephone call precedes a child's visit, although adolescents with no nightclothes or money have occasionally arrived on the doorstep in an anxiety panic late at night.

In two years over fifty children have found their way to the house, some many times. Usually they have known me for over five years. Sometimes they have come because a warden of a hostel has known that I have known the child and has suggested that a visit by them would be welcomed. More often than not, however, they have met a child who has been to my house and who has talked about enjoying the visit, so they have then 'invited' themselves.

Getting up before receiving a cup of tea in bed is discouraged, as the housekeeper likes to be 'up' before the children, and I go to bed after them. In theory it is chicken and sponge cake on Sunday; in practice the menu varies. Large quantities of home-made lemonade and Marmite, honey and fresh fruit are freely available. The place the child occupies at table is one of the few things that is organised.



There are a great number of adults, either personal friends, or professional people — child care officers, houseparents, probation officers or magistrates — who come to the house and meet the children.

There are also private patients. Both the patients and the children know of each other's existence; the patients bring me children's toys and home-made cakes. The children are aware that if people pay to receive my help perhaps what I say can help them too. The children clearly differentiate between the ordinary relationships we have with each other in the garden and in the living room, as opposed to the serious way in which I understand their troubles when they ask to see me in my consulting room. The fact that I have been psycho-analysed and still see my psychoanalyst is no secret to the children.

Possessiveness and belonging are different. Obviously imposing ourselves on children is damaging, but their knowing of our passive availability far from bringing dependence, in fact very often enables them to be independent for the first time and to feel sufficiently secure to begin to make their own friends. I want to stress that in the first psychiatric interview with a child, my aim is to find out to whom the child feels he belongs, i.e., his own parents, grand-parents, foster-parents or houseparents whom he has previously known, or child care officers, and great efforts are made for him to meet the people of his own choice, who he feels have cared for him in the past. It is in our work together in finding the people of his choice, and sometimes in our very failure to do so, that through the years we grow to find that perhaps we both belong to each other. For example, a child who I have known for twelve years, who is now happily married, when her baby was born asked me for my 'heirlooms' and when I asked her what she needed from me she said she wanted to feel that her child was christened in the same christening robes as I had been and would I be godmother to this child. In other ways we have found the contact with each other to have been meaningful and I am interested as to how much her husband looks upon me as part of the family and when they had their second baby expected me to share his visiting times at the hospital. Other children who I know may need to feel that they belong to me I have photographed in a fancy dress that I used to wear at the age of 10, an experience which they seemed to have enjoyed.

I take a very great deal of trouble not only with the

people to whom they feel that they belong, but in collecting some of their possessions for them which they have left in various children's homes.

Geographically belonging can increase the child's sense of security. For example, Jim, a coloured boy, has a Jamaican father, so we wrote to his friends who sent us a tin of Jamaican sugar plums. Jim's teacher planted one of the stones. When the plant grew I gave Jim a pot of Jamaican honey and photographed him with the two and will send this photograph to his friends in Jamaica as a Christmas card.

If a child has chosen to come to see me or to communicate with me, sooner or later we find something that he seems to enjoy especially, such as cheese biscuits for one, dripping for another, later perhaps a book which I had as a child. I take photographs of them, often with other adults of whom they are fond, and send them as Christmas cards with my address on the back. I encourage these adults to tell the children something about their own childhood. How can children feel that they know a whole grown-up if they cannot understand that the grown-up was once upon a time a child himself?

Perhaps Fred's story illustrates how this technique is working.

Fred had been rejected by his own mother and had thereafter been rejected from several further placements found for him by the Children's Department. At the age of 13 I saw him in a reception centre where I told him that the reason for his outbursts of temper was so that he would not feel the grief of losing his own mother. His reply to this was that animals were the only form of life that he trusted. This interview I had with him, where he was able to show me his overwhelming grief, is one that I have always remembered. I felt he was still capable of making a relationship if he did not suffer any further rejection.

Successful fostering and success in an ordinary school continued for three years. He then had an unexpected change of child care officer and within three weeks he had been excluded from both his foster-home and his school. The sudden deterioration in his behaviour I am sure was caused by the fact that he experienced the loss of his child care officer as a repetition of the trauma he received



by being abandoned by his real mother. Fortunately his new child care officer brought him back to see me. His first child care officer wrote to him but he has never been able to post a letter to her although he knows her address, nor was he able to trust me enough to let me treat him at this time, but I did give him one of my own children's books called 'Just Dogs'. I heard no more from him for four years, when he telephoned me at my home at 10 o'clock at night, unable to face me.

I remembered the book I had given him and asked about it, to find that although he had no clothes — they were somewhere on the high seas — this book was still in his possession. I told him that I had bought a dog and suggested he came that night and talked to the dog if he felt frightened of me. Two hours later Fred arrived. The dog looked after him. For the next four days Fred and the dog looked after each other and gradually he was able to ask me to arrange his admission as a voluntary patient in a mental hospital.

Many times I have found that it is a concrete symbol of one's concern for the deprived child that has been the deciding factor which has enabled the child to turn to me for help at a moment of crisis.

Incidentally, the example of Rex's obedience means children obey me. The fact I bought him from Battersea Dogs' Home and he is a quiet friendly animal, gives openings to discussions on illegitimacy, fostering and allied topics.

I have come to recognise that for these children their eighteenth birthday is associated with a great deal of ambivalent feeling. They are free from the Authorities at last but completely alone and unprepared for this state. Often, after they attain this false independence, they seem to avoid, for about six months, people of whom they are fond and who have a professional relationship with them — houseparents whom they have known or child care officers. When they arrive on my doorstep in the same way that Fred did I try to give them an egosyntonic mothering experience. What I mean is, how can one treat them in a way appropriate to their eighteen years and yet let some of their baby needs be gratified?

For example, ten years ago Gerry told me that he wanted to know me for always and when I asked

him how long 'always' was he said 'Thirty years'. This he has no memory of having said but in fact as my way of understanding the length of time involved, I gave him a little leather suitcase that my grandfather and my father had taken to school. This case is in fact still in his possession.

Recently he was on my doorstep in a state of infantile rage. I felt him capable of a destructive explosion where either his landlady's house or mine could be involved. I welcomed him for the night and went upstairs and ran his bath. Whilst he remained in the bath I informed his landlady that he was safe. He stayed locked in the bathroom for well over an hour but by the time he emerged he was able to say goodnight (he needed two hot water bottles in June) and to feel safe to face his problems with me next morning. A few months later when I was signing his passport for him and he was telling me how grateful he was to me he said, 'Don't forget, I do want to come to your funeral', so I expect he will need me until then.

It seems to me that running a bath, taking breakfast to a child in bed and providing him with a transistor set, knowing that it is my responsibility to turn it off before going to bed myself, is their way of knowing that I will see that they are safe and sound asleep. It is very difficult to explain the intimacy of a shared experience between myself and a child. The skill in handling these children is to be able to hear their need and to be able to respond at a symbolic level. Recently a boy was to spend his first weekend in my house. As a form of greeting he took from his pocket an apple, out of which he took a big bite. He then handed it to me to bite also, which I did. Surely you will agree that symbolically he was communicating that we were of one flesh. He said, 'Funny, no other adult would have done that.'

Two years ago when I discussed with colleagues my intention of allowing Teddy to share my house, I met a great deal of concern from them as to what was going to happen to me. I had attempted to treat him along orthodox lines and he knew I was concerned for him. Teddy's eighteenth birthday coincided with the buying of the house. I was not surprised when he telephoned and asked to come and see me. During the first year I can remember several Sunday evenings saying to the housekeeper, 'Well, be thankful he is neither in a mental hospital nor in a Borstal'.



One day he was declaiming rather louder than usual about the non-existence of God, but happened to ask me whether I realised there were two letters to Timothy in the Bible. From this I judged he would like me to write him two letters and I told him so. I wrote the first letter after the first one I received from him as a way of describing his life against a background of the work done in my home.

‘Dear Teddy,

I thought your 20th birthday party was a suitable moment in your life for us to remember the times that you and I have met together. You have gone a long way from the time when I was asked to see you eight years ago, when you had only one friend, Mrs Goodaunt. You shed tears at night-time (my way of describing enuresis) as all unhappy boys do and you appealed for help by stealing in the day-time. Finding Dr Trickcyclist to treat you, somehow you did not choose to go to him. We lost track of each other for a couple of years, then I asked you to come and see me. Except that you washed your hair when you came to the Clinic and lost your mackintosh, nothing very much happened between us. The desk seemed to be a barrier.

Going out to work was a way of forgetting about me. In the background I still used to write to Mrs Goodaunt and heard news of you from time to time but I was surprised when two years ago you arrived on my doorstep with such a large box of chocolates. Staking your claim in my house was important to us both. I wanted a fence and your putting it around my garden enabled you to recognise that you would fulfil my need. Much of all the basis of human relationship is meeting another’s need and having one’s own needs met.

Bringing your friend John in a way wasn’t a success but both of us learned something from this venture. You have been with me many week-ends, met many of my friends, many different children. Your language has changed as you have begun to learn new and different words to express your feelings.

Christmas is always difficult but you found Mr and Mrs Friendship and their son. The security of being able to go to their home, to think of them as Mum and Dad and yet again being able to mix with people who had been more fortunate than yourself was a help.

Still you got angry, particularly with employers and men in authority. However, finding yourself treated leniently and having the good fortune to meet Mr Law as your Probation Officer saved the day. You were sad at having to work through upsets with Sheila whom you had known a long time. We visited Mrs Goodaunt together and her niece Mrs Child, your first welfare officer, came to tea.

I lent you a transistor set, it got broken in a brawl when you were standing up for the rights of your work-mates against a difficult boss who employed you on the hop

fields. I think it was more good luck than good management that you avoided the police and returned safely to London. Thank you for paying for another transistor set.

At last you went to Somerset House to get your birth certificate. We looked at it together and I know that you felt that you had been found at last. (This was a moving moment in my life. “Foundling” was no longer a negative word and the same as having been abandoned, as Teddy turned to me and said, “Never mind Doctor, I was found.”)

This Christmas was happier for you. Again you came to me on Boxing Day and brought me a Christmas cake. Except for cutting Pam’s hair the day was uneventful. You telephoned me to say that you were eating breakfast at the church when picking up your girl friend who had been singing in the choir.

Somehow you seemed more in work than out of work. A tendency to settle down, although changing girl friends often, and not quite realising that perhaps you need to change when they are saying they can’t accept some of your jokes have all been steps in the right direction. And then the happy surprise for me when you wrote me your first letter asking to bring your Probation Officer and his family and Mr and Mrs Friendship to share your 20th birthday in my house. It was a happy day and I hope you felt that I was on my best behaviour. We all ate well. Jim was there too. Your jealousy of each other is no longer a problem. You actually pulled a wishbone together. We enjoyed our walk on the common and your birthday tea.

Bringing people who did not know each other together and your knowing that if we all talked about you we would say nice things about you, means that at last you are beginning to trust grown-ups. As you went out of the front door you told me something which pleased me very much, that you had written to Mrs Goodaunt again.

Love, Dr L-S’

I am still working through my ideas of sharing my life with these children. Knowing that there are about fifty of them but very much being passively available and allowing each of them to share different experiences with me will I hope help them mature in their own ways. Three of them have brought their girl-friends, one of them has brought his mother, another his landlady. One was trying to ask me to accept his landlady, who suffers from agoraphobia, for treatment but when I pointed out to him that he would feel very jealous about the time I was spending with her, he was able to admit that really he wanted to come to me for treatment himself.

After I had known one very deprived, delinquent,



sulky boy for several years, he asked me to cook him a cabbage. I felt at the time that a home-cooked cabbage for him was felt to be a symbol of love, so different from the institutionalised cabbage he had had all his life. Again several years later, it is he who has decided to fulfil my need by being responsible for my garden. Now he grows the cabbages and feels the garden to be his own. A private patient commented that she feels that he is the son of the house; perhaps she is right. His stealing has stopped and I feel confident to leave him when the housekeeper is out and I am away for the night, answering the telephone and looking after the dog.

Just as I am trying to communicate ideas in this paper, the children and I talk about acting-out and its cure through verbalisation and interpretation. They know that in the consulting room I may make interpretations of their actions and they feel free to interpret my reactions.

One other example of this work is the case of a father who was in care and who has now placed his six-year-old boy in care. I hope to be able to use my house for him and his son so that he will not have to abandon his child in the way he was abandoned by his father. Will finding the psychiatric social worker who helped him as a child and having them to lunch next Sunday prove to be a 'belonging experience', and will it be possible to work not only with the child in care but to find symbols of love for the father too?

As I wrote in my article for Doctor Barnardo's, 'Children with a slender sense of belonging go astray.' We must encourage relationships with real relatives. When this is inadequate every attempt must be made to find a 'godparent', ideally a godparent from baptism. But each child needs the same adult, whether friend or professional staff, who holds the keys to the real story of his childhood, who never grows tired of looking at the child's photograph album, diary of his life and letters with him, an adult who will be aware if he needs professional psychiatric care and will obtain it for him in order that he doesn't need to appeal for help by an act of delinquency, an adult to whom the child can say, 'You have known me since I was very small'.

This is what I attempt to do for the children who have chosen me.

## *Some Questions*

E. M. Renwick

It is more than sixty years since, as a pupil-teacher, I began collecting questions; questions asked by children, questions which their questions raised in my mind, questions I wanted the experts to consider, answered questions, unanswerable questions, questions which, in other circumstances, would not have been asked. There are many categories, but I do not propose to categorise my collection: by temperament I am not a categoriser, but a picker-up of trifles. Some of these trifles have been reported in my books, *The Case Against Arithmetic* (1935) and *Children Learning Mathematics* (1963). Since my retirement I have had time to reflect on incidents which have startled or puzzled me, and the following paragraphs present a few of my reflections.

### **Angles.**

Peggy pointed to an angle of a triangle and asked, 'Where does that angle stop?' I do not remember how I answered her, though I could see what was troubling her: the space in the triangle had somehow to be shared among its three angles. Now, forty years later, I still do not know how I should have answered her. There is some difficulty about conceiving angle which needs to be recognised. Nora, an older girl who insisted that a reflex angle is **the same** as an acute angle, was another problem-pupil.

Do the Americans fare better than we do? They use the word **side** where we use **arm**, that is to say, they encourage a static conception which emphasises **shape** — sharpness and bluntness — rather than **size**. The possibility of measuring an angle depends on imaginary rotation of an arm about the vertex, so our use of the word **arm** prepares the pupil for conceiving angle as quantity of rotation. It is a difficult concept for a child who is not mathematically gifted, and the difficulty is not disposed of when we have taught that prolonging the arms does not affect the measurement.

### **Symbols of Operation.**

Many of my questions are concerned with the meaning of  $+$ ,  $-$ ,  $\times$  and  $\div$ .

First, my pupils' troubles; later, my own, remembered from my schooldays.



1) A Girl of 9 or 10, working from a text-book, found a perplexing question, of which I remember the wording, but not the numbers. The question ran: Which is bigger,  $45 + 29$  or  $100 - 23$ ? She said, 'What a funny question! Have we to do those two sums?' Here is an indication that the signs of operation,  $+$  and  $-$ , are still being interpreted as instructions; i.e.  $45 + 29$  means 'Add 29 to 45' and not 'the number which is 29 more than 45'. Similarly  $100 - 23$  means 'Take 23 from 100', not 'the number which is 23 less than 100'. The expressions do not function as numbers, hence the 'funny question'.

2) **Beatrice** asked a question which seemed to show that she was acquiring the habit of treating  $+$  as a symbol of aggregation, while the minus sign was still interpreted as an instruction to take away. Evaluating  $10 - 7 + 3$ , she asked, 'Doesn't the plus join the 7 to the 3?' She had written the answer 2.

3) **Betty**. Here is an extract from her algebra homework:

$(a + b)(c + a) = (10 + 6)(5 + 10) = 10 + 6 \times 5 + 10 = 16 \times 15 = 240$ . It is clear that  $10 + 6 \times 5 + 10$  has, for her, a clearer meaning than  $(10 + 6)(5 + 10)$ : the two  $+$  signs are treated as symbols of aggregation, making the brackets unnecessary.

4)  $35 + 77 - 19 + 16$  was interpreted by eight girls as  $(35 + 77) - (19 + 16)$ . This seems to show that, as in Beatrice's case, the  $+$  sign receives an abstract interpretation at an earlier stage than the  $-$  sign.

5) **Mary** (12) had been taught by a capable governess. When we were out walking she asked me to test her numbers. I said, 'Divide 25 by 7'. She at once paraphrased my question: 'How many sevens in 25?' and gave the correct answer. In avoiding the use of the word *by* she had used the 7, not as an agent operating on the 25, but as a number with the same status as the 25, i.e. she treated my question from the standpoint of quotition, not partition. Is it better to approach division by considering situations requiring quotition? For example, if we ask, 'You have 25 sweets and you give some children 7 sweets each. How many children, and how many sweets left over?', we have a quotition situation: the 25 and the 7 are sweets. If we change the question to 'You have 25 sweets and 7 paper bags. You put the same number of sweets in each bag. How many sweets per bag and how many left over?', we are

concerned with partition: the 7 is not now a number of sweets but a number to be used in operating on the 25. If Mary had said, '25 inches divided by 7 gives  $3 \frac{4}{7}$  inches', she would have entered a more advanced field.

6) **Anne**, puzzled by the continued product  $2 \times 5 \times 7$ , asked her friend 'What do you multiply **by**?' and, when told 'You multiply the 2 fives by the 7', objected that, 'It doesn't tell you'.

7) My own early troubles were concerned with continued products. I give below the details, but the explanation is beyond me.

When, in my twenties, I looked through an old mathematics exercise book before destroying it, I found that, at about 15 years of age I had perpetrated a simplification in this way:

$$\frac{18 \times 17 \times 16 \times 15}{5 \times 6 \times 7 \times 8}$$

I had worked out the numerator and denominator and finished by long division. My mathematics master had written a correction:

$$\frac{\overset{3}{18} \times \overset{2}{17} \times \overset{3}{16} \times 15 = 306}{\underset{5}{5} \times \underset{6}{6} \times \underset{7}{7} \times 8} = 43 \frac{5}{7}$$

Then, to my astonishment, I found that, a few weeks later, I had repeated the performance, and once more my mathematics master had given a demonstration of the cancelling method. What is still more surprising to me is that I had, about 2 years before this, made an experiment with a continued product which showed that I was well aware of some of its properties. I remember this experiment quite well. It was not the regular set homework, but a private investigation, done in my own time, purely from curiosity. It was a division sum which had for divisor a number which could be expressed as the product of three factors.

Sample:  $2957 \div 84$ .

Taking 84 as  $3 \times 4 \times 7$  I had produced something like this:



$$\begin{array}{r|l}
 3 & 2957 \\
 \hline
 4 & 985 \text{ rem. } 2 \\
 \hline
 7 & 246 \text{ rem. } 1 \times 3 \\
 \hline
 \text{Ans. } & 35 \text{ rem. } 1 \times 12
 \end{array}
 \left. \vphantom{\begin{array}{r|l} 3 & 2957 \\ 4 & 985 \text{ rem. } 2 \\ 7 & 246 \text{ rem. } 1 \times 3 \\ \text{Ans. } & 35 \text{ rem. } 1 \times 12 \end{array}} \right\} \text{Remainder 17}$$

I had verified this by long division:

$$\begin{array}{r}
 84 \overline{) 2957} \quad (35 \text{ Ans.} \\
 \underline{252} \\
 437 \\
 \underline{420} \\
 17 \text{ Rem.}
 \end{array}$$

It should be explained that at that time it was customary to teach division by factors when the divisor had **two** suitable factors. I do not remember when this particular item in the arithmetic syllabus was withdrawn, as having little educational value. This still appears to me an unfortunate decision on the part of the authorities. I still think that, if a fraction such as  $17/24$  is to be expressed as a decimal correct to four significant figures, a satisfactory arrangement would be:

$$\begin{array}{r|l}
 4 & 17.00 \\
 \hline
 6 & 4.2500 \\
 \hline
 & .7083 \text{ ---}
 \end{array}
 \quad \text{or} \quad
 \begin{array}{r|l}
 6 & 17.00 \\
 \hline
 4 & 2.8333 \text{ ---} \\
 \hline
 & .7083 \text{ ---}
 \end{array}$$

What surprises me now is that, although I understood quite well the rules for changing to lowest terms and for expressing vulgar fractions with the same denominator before adding or subtracting, I had been blind to the possibility of cancelling and thus reducing the work of simplification, as shown by my mathematics master when dealing with continued products. Still more surprising is the fact that I had used **long division** for the purpose of checking my work, and I did **not** understand the rationale of the steps of long division. For that matter, even short division had been learned, much as a child learns how to play a game, without any attempt to justify the steps logically. The fact remains that I had confidence in the method, probably because I had confidence in my teacher, and I understood the implications of the result. I knew, for example, that, if you divided 169 by 23 and got the answer 7, with remainder 8, you

could infer that there were 7 twenty-threes in 169, with 8 ones left over. Obviously I could make intelligent use of the answer, while completely in the dark about the method.

I did not follow the reasoning on which the rules for division rest until I had to **teach** division, which I taught, as I had myself been taught, as the rules of a game. This did not appear to trouble my pupils: not one of them asked **why** the digits were treated according to those rules. They were content to apply the rules and envisage the kind of situation to which the result could be applied.

It does make one wonder whether some of the inventive energy now being spent on devices for explaining the steps in calculation is misplaced. I think that as a child I understood addition, and could follow the ‘carrying’ trick in dealing with ones and tens. But the logic of subtraction (equal additions method), multiplication and division, was beyond me. I believed the teacher when she said that the devices worked, and I learned to fit the sum to the situation, which gave me some satisfaction. As for what we called ‘proving a subtraction sum’ I remember enjoying the re-appearance of the top number when the answer was added to the bottom number, but the reason for the matching numbers was beyond me. My teacher must surely have explained that we were simply giving back what we had taken away — our teachers were not fools — but this did not seem to matter.

This brings to my mind an incident in class. One of my pupils, Joyce (10), had been shown how to ‘prove’ a division sum by multiplying answer by divisor and adding remainder. She smiled and said, ‘Isn’t it lovely how the answer comes?’ Did she appreciate that the answer came because of the inverse relationship between multiplication and division? I doubt this — there was a suggestion of surprise in her response.

In conclusion, looking back over my years at school, as pupil and as teacher, I ask myself, ‘Is the “new mathematics” evading important issues?’ It seems to me that the old syllabuses call for urgent re-examination. They should not be abandoned until we have found out where we went wrong.



## *Dialogue begins in Kindergarten*

Grace M. Stanistreet

Director, Children's Centre for Creative Arts,  
Adelphi University, Garden City, New York.

What is dialogue? Harold Taylor once said, 'Art is a mutual construction.' This is a good definition of dialogue as well. Dialogue is a sustained exchange of ideas that changes the persons taking part, when each assumes mutual responsibility. The partners are in turn initiators and responders. When one remains in his initial role, the dialogue cannot get off the ground.

I asked for volunteers to illustrate this by playing a game for two called 'Please - No'. The initiator is Please — the responder is No. This is what I call dramatic doodling or scribbling. It contains the essence of drama conflict — but the conflict is never resolved. This game is a freeing exercise, and there are many other uses. Our purpose was to demonstrate what happens or fails to happen when the initiator remains initiator and responder remains responder. (The scene does not get off the ground.)

Rules for Please: Each time he says his word, he must touch his partner in a different place. The touch must support the verbal appeal. Thus it cannot be a 'tag' game.

Rules for No: When he says No, he turns his back on his partner and changes his position in space. He may sit, he may kneel, climb up on something, or walk.

Would you say there is lack of dialogue in our society, in classrooms, in homes? Another word for dialogue is inter-action. Perhaps one reason youth are rebelling today is because they are expected to be responders only, never initiators. The rebellion is initiation at the breaking point — and this is too late.

When children come to you, they are fine solo performers. They have been communicating since birth. Those whose cries have been answered are healthy and outgoing. The ones whose cries were

not answered have given up, even so early. These last, you help to find voice. But have you thought of promoting and stimulating dialogue as well as opening or keeping open avenues of communication?

I am not telling you anything you do not already know. Kindergartens have been doing things right from the beginning, in the face of great obstacles. But I hope to help you see even greater importance in what you are doing, and so strengthen you to hold on to your beliefs and convictions. Lucille Lindberg tells the story of the little boy who was trying hard to get rid of streaks in his painting. He turned at last to the teacher and said, 'Look teacher, no streaks!' . . . and the teacher said, 'Right, Billy, no streaks!' The joy in her voice reflected his. She intensified this experiencing achievement. What a fine word 'intensify' is. My thanks to Lucille Lindberg. What I hope to do for you is to intensify your achievement.

The things you do to open children, and to keep them open, are right. You use pictures to stimulate thought and feeling, you encourage them to find ways, words, colors, shapes, melody, to express the meaning they find. First, impression — then expression . . . the in and out of life. We cannot breathe out without breathing in. Response — initiation! But often in the later years, the impression is made and the expression expected is merely regurgitation. The child is given a statement of fact, and he is expected to reproduce it accurately. There is no invitation to initiate.

You do much with questions — one of the very best ways to stimulate dialogue. It is an art to ask the right questions. It is also an art to listen to the answers — and to accept what comes with encouragement. There is an exception to this: If the intention to exhibit or to show off, or to gain favor, is apparent (and this does happen many times today as never before), such answers can be ignored quietly. The child will learn the desirability of honest serious answers to honest serious questions. The answer to a question is more than a response — it is initiation, which is the purpose of — or should be the purpose of — the question which challenges thinking.

You use music, movement, words, colors and games and toys to provide an experience (to impress), and then you 'make it necessary' to express in individual



fashion the meaning of the experience. Many things we do because we know they work, but we do not know their full significance. You encourage children's dramatic play, you make the props and costumes available, you are an appreciative audience. You read or tell them stories, and say, 'Let's play it.' You rely on the children's sense of the dramatic, you let them have their way — you serve as the helper.

I am not interested in telling you more about dramatizing stories. I am interested in supporting your efforts, and showing you some of the values. Dramatics has been recognized as a means of emotional release — a means of mental health. It is thought of in connection with children, just as release and enjoyment. But dramatics implies a play — a group effort. A play requires actors, and actors must develop certain skills.

The concept of acting held by many is that acting is performance on a stage. Let this be the professional concept, but we in education should strip acting to its essence and find it to be 'being and doing' — whether you are playing the self, or another self — you or the Wicked Queen. Of course, it is more difficult to play you — and it's more fun to play the Queen, but we use the same faculties and the same skills and the same values apply to both roles.

We talk about wholeness — educating the whole child — but isn't a great deal of our education designed to split the child? We develop him intellectually, starve him emotionally, and try to forget he has a body.

Recall your observation of your children dressing up, getting ready to play. What did you see? Complete absorption, wholly involved, concentrated on 'now'. But not many people who see it recognize it for what it is — preparation for living life to the full, forgetting self in what it to be done now.

So — let's be practical. Let's relate this activity to education and the goal of education and the curriculum. Think of acting as learning to act, to do, to initiate. Think of acting as requiring developed skills. Consider the first educational value of acting — its public nature:

actor has to be heard, has to speak out, has to

assume responsibility for being heard.

Here is a beginning wedge. Educators are concerned about the manner of speaking, so in kindergarten the teacher makes this a prime goal. She initiates games for learning to speak out. Words are life long tools. Certainly dialogue is dependent on this first. I call these games Pass The Word games — and there are infinite variations possible. Before I mention these, let me mention an organic value of all games: They are a happy introduction to law and order. Children know the rules are necessary for safety, for fair play, for mutual satisfaction.

In these Pass The Word games, note that each player must alternately assume roles of initiator and responder — e.g.:

'My name is Grace and I like guinea pigs. What is your name?'

This game can contain a secret that can change with each playing. Stated above you note the 'like' must begin with the sound of the name initial. It can be made more difficult by changing the secret to the first two sounds of the name, or by changing the phrase:

'My name is Grace and I like **to go — to give — to get . . .**'

Another game suggested by color (color is a wonderful stimulus to sensitivities):

'My favorite color is red, and I find my red in a little patch of feathers on a bird — a robin. What is your favorite color, Jane?'

'My favorite color is green, Grace.'

'Where do you find your green, Jane?'

'I find my green in the grass, Grace.'

I mentioned the importance of rules above — but neglected to state the rules for these games. There is form, there is repetition. The form must be observed, and the repetition accurate, but when somebody is not yet equal to either, everybody helps — and so everybody learns — no-one is ever 'out'.



A third game is: 'My mother always says to me, "Did you wash your hands?"'

Again, many variations are possible. Television commercials may be used — poems, nursery rhymes, etc.

Note that in each of these, the player assumes a responsibility for choice. He must decide, spontaneously if possible. The spontaneous (immediate response) is one of the things to work for in the refinement of playing the game. Not only to play the game, but to play it skillfully is the teacher's goal.

Still another game is: 'My grandmother went to California (here choice of place is desirable for each player), and in her trunk she packed . . .'

The teacher or the group selects the category within which players make their selections. This makes it more challenging, and also speeds up the game by narrowing the possibilities.

A second practical value that we can relate to the curriculum: Acting demands total functioning — thinking, feeling, doing in harmony. The total response is the desired response whether it is in history, maths or social studies.

Here is a game that makes it necessary for the player to respond, to initiate, to think, to feel, and to act. I call it Direction.

(In relation to the word 'direction', I would like to note that children need direction, but only the general direction of **what** — never **how**. The **how** is the individual's problem. Let him wrestle with it.)

For this game, the players are standing on the open floor space — some facing back wall, some facing side wall, others front wall — none facing each other. They are to move freely all over the space if they wish or need to — but only on given direction. (We did this in our meeting. Some of you  
The teacher is the director. When director speaks, all players listen — when director says action, players follow direction in their own way. After several repetitions of the action, director calls 'out'. Players stop wherever they are, to listen for the next direction.

The director must keep in mind that no one can act what he does not know. Surprising, but some children have never held a broom. To ask them to sweep has no value. They don't know what a broom feels like or acts like.

The director needs to plan his directions. He may use a category, e.g. playground activities that do not require equipment like playing with a ball (solo), for the value of this game is that the individual works independently . . . play jump rope (alone) — play jacks — play hopscotch or patsy.

. . . or the category might be activity of getting dressed — wash your face, brush your hair, look in the mirror, brush your teeth.

What is involved in this activity? Listening, thinking, sensory recall, feeling, organization, acting. In the course of it, the child becomes both responder and initiator. At some point ask 'What color was your ball, Joan?' . . . 'Where were you playing, Robert?' . . . 'How did you feel, Bill?' . . . 'What kind of day was it?' . . . 'What did your ball do, Ethel?' And so a thinking, doing activity becomes a verbal activity.

A third value of getting children ready to speak or act is listening (a lost art). I'm sure you have used poetry, letting the group supply the rhyme words, so I need not dwell on this. But have you asked them to make sounds — with their mouths, hands, feet, with things (not musical instruments)?

A fourth value of getting ready to act is that of inter-action or dialogue. Acting is with people. As you read this, you can separate your children into two groups — the initiators and the responders. Your goal should be to make initiators into good responders as well as good initiators, and the responders into good initiators. In every suggestion I have made here, there is the opportunity for stimulating and promoting dialogue. If you realize the importance of and the need, you will find many ways to achieve inter-action. And it is possible to relate these specific lessons to the curriculum, if they need justification.

We know that many times what has been achieved triumphantly in kindergarten seems to be lost somewhere in the elementary school. But, you have made that child better able to afford certain losses, because you have made him rich.



# *Two's Company*

R. A. Victor

Much has been written about the youngest child and the oldest child in a family with regard to his position but various tests have failed to show that birth order is on the average related in any significant manner to the behaviour, normal or otherwise and kind of personality developed.

However, I wish to dispute these findings, as from my experience of a close study of children over a period of twenty years, I have found that the birth order of a middle child does have some considerable bearing on that child's behaviour. During the past six years, I have studied fifteen families where there are three children with about two and a half years gap between their ages: in only three of these cases the middle child has shown no 'abnormalities', for want of a better word; in each of these cases I have been in close contact with the mothers and have seen that they have made a positive conscious effort to compensate the middle child for his ambivalent position.

I refer to the mother each time because in the very early formative years it is the close association with the mother which is all important, but it is taken for granted, where there is no family problem, that the father remains in the background until the later years when he realises his position and assumes his all important role as provider, disciplinarian and adviser as well as one who gives love.

In all family relationships, the most important early contacts are of those between a child and its parents or guardians; these provide a focal point for the culture.

The home situation does not have the same effect on each child and outside influences may also have an effect upon what the home does; for this reason each child must be treated as an individual and each one must have the attention necessary to his needs and requirements if a well adjusted human being is to result.

Jealousy is an emotion which shows itself between twelve and eighteen months: the most frequent cause of jealousy in young children is the arrival of a new baby, especially when the first born is

deprived of his accustomed attention and affection.

Let us assume that where there are only two children in a family the younger one is the cause of the jealousy in the older one who may well feel, and has in fact been, dethroned by the newcomer.

The newcomer enjoys his position as the all-important baby; he even revels in getting his older counterpart into trouble; he has in fact two 'mothers' ready to listen to him.

Imagine this most satisfactory position being cut short at the early age of, say, two years and before he can begin to realise what has happened he, without any warning as he is 'too young to understand', is no longer the baby of the family; he is no longer the central pivot; no-one admires his attempts at speech or his cute little ways. Why? An interloper, an Ishmael, has arrived. He, in his turn, is beset with fear and anxiety; perhaps he was not satisfactory; perhaps the newcomer, in fact interloper, has arrived to take his place. Obviously his mother prefers the newcomer; look how she cuddles him especially when she breast feeds him or even just holds him. Why has this happened to him? He feels rejected and frustrated.

Jealousy is by its very nature a socially instigated problem, and here anger and aggression are induced and the ousted child may even resort to unsocial behaviour, inciting punishment to gain his mother's attention if even for a short time.

In three cases I have studied, the middle child was unable to express himself coherently, as his needs and wants were understood by his older brother, who not only acted as interpreter but spoke for him and completely overshadowed him, so that he sank further and further into the background and his own unhappy thoughts.

In one case, the older brother was such a bully that he did not even bother to interpret for his younger sister; she became more and more withdrawn and once the new baby arrived she refused to utter an articulate sound. The mother, however, upheld the behaviour of the older child who was cunning enough to conceal his bullying, and refused to recognise this unhappy situation. I have since learned that the child is now attending an autistic clinic.



In another three cases the middle child was not obviously resenting the arrival of the baby, but they drew the necessary attention to themselves by being lazy, withdrawn, and refusing to dress themselves. Each returned to bed-wetting, and one even assumed the unsteady gait of a toddler in a subconscious effort to regain that position.

Two other cases expressed their misery and frustration by being openly hostile in their play. They showed a sadistic satisfaction in maltreating their dolls, tearing their books and toys and subconsciously venting their wrath on both the new babies and on their mothers who had provided them.

Three other children suddenly refused to eat and vomited each time some food found its way down their throats. After a period of time, their mothers became agitated and disturbed. The children grew thin and ill and the almost daily trek of doctor visiting began. This brought a great deal of gruesome satisfaction to the 'guilty' ones. They were being discussed, pitied, coaxed and even bribed. Visitors and friends had forgotten the baby's presence and they were the all important ones at last.

However, in spite of this the child was still extremely unhappy, unstable and emotionally disturbed, and this state, of course, could not be allowed to continue.

It is an interesting observation to note that when happy children are painting or drawing free style, they use bright colours, whereas the emotionally unstable child invariably chooses dark sombre colours, such as blacks, browns and greys, and will do a whole 'picture' without varying the colour.

These cases could have been greatly helped, and perhaps even avoided, if their lack of status had been compensated by an artificial conscious process deliberately pre-planned by the parents; because nature has not yet made the necessary provision for his position in the family.

The old adage 'Two's company, three's a crowd', is very true, always remembering that it is the middle man who is crowded out, and unless this situation is recognised, and dealt with in an intelligent way, his very future will without doubt be grossly impaired.

He, of all the children, must be made to feel extra

loved, extra important; above all by his mother, as his happiness in childhood and successful later life is associated mainly with parental endearments and physical love.

## *A Note from India on Education for Work-Experience*

January 1967 saw a welcome effort to involve as many as possible of the quarter of the country's population enrolled in the schools in work-experience. A two-day programme, heightened by ceremony, song and pledge, is of value to win acceptance for the idea of work experience, but in itself it is hardly any worth while experience of work. Programmes derive their value from goals they enshrine. It is particularly important to ensure that work-experience does not become a modern version of 'rajakariya' based on cheap child labour.

Through the ages, work has been an integral activity of man. In primitive society, work-experience formed the bulk of an individual's education. In modern society, education has tended to move to the other extreme and become formal, bookish and too remote from life; the school of today is often an island away from the mainland of life, the educated elite almost a nation apart. The American Project Method, work orientation programmes in New York City and in Sweden's comprehensive schools, schemes of productive labour in Socialist countries, are all attempts to revive the links between the world of study and the real world. It was, however, Mahatma Gandhi who held that 'obedience to the law of bread labour will bring about a silent revolution in the structure of society', who put forward the revolutionary doctrine that **the processes of education must be found in the processes of living and working**. Literacy and books should supplement, not supplant, education through life and life's processes: the children turn to books to answer 'felt needs' and to complete experiences that have arisen in the course of their work.

Even if we are not ready to accept so thorough-going a reform as that advocated by the Mahatma, there are other goals in and through work that can be profitably adopted by us. To secure the **physical and moral goals** in the development of the young, some educational systems use compulsory military training, others give an important place to gymnasium activities, while in the British Public School tradition (shared by our bigger schools) organised games and athletics fulfil that role. The physical goal of a healthy, willing and responsive body and a high capacity for physical achievement can be as well reached by labour on real farms and fields as by artificial exercise in gymnasia and playing fields. The same is true of character-building moral virtues and values like personal initiative and responsibility, self-esteem and integrity, respect for



personality, tolerance and love.

Our best schools have kept **the social goal** well before them. They have served as more than places of instruction; each school was conceived as a responsible casteless community, its alumni carrying that ideal beyond the school walls. This social end was secured by organising the school society into houses and teams and promoting both pupil and teacher leadership, all centred round games. The set-up can be used in the sphere of manual work. But a permanent change in social attitudes cannot be brought about by a two-day work-experience nor by occasional shramadana however spectacular the programme. The Kothari Education Commission of India has recommended the integration of a well organised programme of work-experience in the curriculum at every stage. Since social and national integration is crucial to the creation of a strong, united country, and a deep sense of patriotism, the Kothari Commission has urged that social and national service should be organised in two main forms:

encouraging and enabling students to participate in community living by living on the school or college campus; and

providing opportunities of participation in programmes of community development and national service.

Not the least contribution of a programme of work-experience and social and national service is towards **vocational guidance**. The young are brought into face-to-face familiarity with a wide range of occupations and community needs and helped to discover their own special aptitude and fitness for particular occupations and voluntary service. We may profit by the Swedish system of pre-vocational orientation in the civics class followed by a few weeks at different places of work in the final stages of schooling. Some New York City schools have the equivalent of a year's work experience in actual business and industry spread over the two final High School years on an alternate week, two-week, six-week or other plan. Testing one self for one's life work (and service) is so important that **work orientation** may indeed be deemed to add a **fourth r** to the traditional 3 r's of education.

**SCHOOL CO-OPERATIVES.** In a young nation like ours it will help to get wider acceptance of democracy and its values if much of the initiative in work-experience programmes were passed on to pupils. If theirs is the responsibility for thinking out programmes and implementing them, the gains will spill beyond the class rooms; the whole quality of the nation's life is lifted up.

The school is essentially a community; the School Co-operative should be its characteristic institutional expression. A multi-purpose School Co-op may, through various committees, run such activities as the school canteen, school shop, kitchen garden, poultry, dairy, printing and book-binding, needlework, basket-making, model-making and other industrial sections, organise the mid-day meal and perhaps even run a servantless hostel.

Outside the school, the society could arrange for the participation of their members in clean-up projects, farm work and road and house building.

The Co-operative Federation of Ceylon, and the NDCF, would do well to set up special Schools Units to further the Movement within the schools. Enlist the recruits when they are young to ensure the future of Co-operation in Ceylon.

## BOOK REVIEWS

### Education in the Enquiring Society

Margaret Mackie

Published by the Australian Council for Educational Research 1966

Miss Mackie has written an interesting and thought provoking book in which she has tried to see education in the broadest possible context. The essence of the book is that she sees education as discovery in its widest sense. She writes 'I take education to mean creative thinking, understanding, inquiry, discovery or invention.' This sentence gives the key to Miss Mackie's approach. Thus she has many helpful things to say about the relationships between education and topics such as ethics, politics, and democracy. She is particularly thought provoking when writing about relationships between education and science and religion and the education of the dull, average and bright.

The main weaknesses in Miss Mackie's text are also displayed by the key sentence quoted above. Her writing lacks a certain precision and it is easy to find her using education in a rather bewildering number of contexts. She is particularly critical of the philosophical approach which seeks to define educational concepts in a rigorous way, a line followed by many contemporary British philosophers of education which can become rather arid when applied to practice in the schools. On the other hand the work of Professor Peters and his colleagues have brought a refreshing and timely dimension into discussions on education which have been in danger very often of descending into mere opinion swapping.

Her chapter on the education of teachers, which she covers briskly in six short pages, is particularly open to the charge of being so general as to be of little value. In many ways it would have been of greater value if Miss Mackie had concentrated on a rather smaller range and got a great depth into her arguments.

The book remains, however, a stimulating and interesting excursion into a wide range of topics which are of importance to the practising teacher.

J. Porter.

### The New Pattern of Language Teaching

David H. Harding

Longmans, 1967; pp 212; 12s 6d

This is an important publication intended for practising teachers and teachers in training and covers a wide range of language teaching topics. It attempts to give a concise account of many new developments in the field of language teaching together with an introduction to the subject. The author also attempts to describe various developments to



the changes that are taking place in educational organisation in this country.

The book has three parts. The historical and theoretical background to the present situation is described in Part One. The reasons for teaching languages are clearly described. Then follows a discussion on the relevance of linguistics and one on the development of the theory of language teaching.

Part Two discusses current developments and new techniques. In this part the use of audio-visual methods, language laboratories and developments in testing and examining are surveyed.

Part Three outlines the effect of foreign language teaching in primary school. 'In the three chapters of Part Three the new shape of language teaching is considered in the three statutory levels of education in Britain: primary, secondary and further. In the final chapter on further education some reference is made to university work and the training of teachers.'

The author rightly indicates in the preface that his book can be regarded as a study in curriculum development. 'It is concerned with the teaching of a group of closely related subjects — modern languages — and it traces developments that are taking place in the content of these subjects, in the methods by which they are taught and in the place they occupy in the curriculum in schools.'

The writer provides real insight into the new pattern of language teaching and his work will be a major contribution to the world of education. This must surely be one of the better books available upon the subject of language teaching.

K. C. Mukhujee.

## Emergent Africa

W. E. F. Ward

George Allen and Unwin, London, 1967  
pp 231; price 15s and cloth 30s

This book may well be described as a plain man's guide to Africa. It provides an excellent outline of the history of Africa in modern times and succeeds in presenting the essential facts in a readable form. The significance of the influence of individual persons as well as that of the extraneous political incidents which have affected African affairs in the last one hundred and sixty years is made clear. The author's opinions and judgements are expressed in dispassionate and balanced terms. There is, of course, much more to the story, but within the compass of the book the author has succeeded in producing an excellent survey. One feature alone calls for criticism, and that is the inadequacy of reference to the Spanish and Portuguese territories. The fact that they are not regarded as colonial territories by their imperial governments is referred to, but their continued dependent status and the regional and international consequences are not described or discussed sufficiently for a reader to gain any enlightenment. This criticism has been foreseen by the author, who excuses himself with a traditional African aphorism, 'You cannot capture an elephant in the pit you dig for an antelope.' A particularly commendable feature of the book is to be found in the last two chapters, in which the author discusses some problems of today and colonialism in a personal but historically informed manner.

L. J. Lewis.

## Planning for Health Education in Schools

C. E. Turner

Longmans/Unesco 1966; pp 157; 17s 6d

This is a Unesco production intended to be a reference book for those who are planning health education programmes for schools and teacher training institutions. Reports were invited from government officials and experts in health education from member states of the World Health Organisation, listed alphabetically, from Afghanistan through to Venezuela, Vietnam and Yugoslavia. The replies indicated a wide interest in planning for health education, and the information has been organised into this rather expensively produced book which is offered at what must be a subsidised price. Many unacceptationable statements are made on each topic which is discussed. 'The underlying philosophy . . . acknowledges health as a means of enriching life, not as an end in itself' and 'takes the positive rather than the negative attitude toward health in the presentation of material. (For example, the first approach to the subject of bacteria may well be that of biology or nature study, not that of pathology.)'. From North American sources there are quotations from a year by year chart of child growth and development. There are references to hand washing and excretia disposal in rural schools in the tropics. In the appendices there are synopses of the requirements for 'healthful school living', under such headings as environmental health, interpersonal relationships, and school management. Under health instruction there are lists of curriculum topics related to food and nutritional education, disease, mental health, dental health, and items such as food hygiene, clothing, safety, and environmental cleanliness.

One recalls a story about Alexandre Dumas who was approached by an admirer with a marvellous plot for a novel. Alexandre Dumas considered it and said, 'Yes, it is a good plot. All you need now is a hundred thousand words.' This book has the synopsis for a number of lectures and programmes for health education in schools. It is for the teachers and the planners to find the words.

J. H. Kahn.

## THE NEW ERA

### January and February 1964

Due to the extensive flooding in Florence last November, the Instituto di Pedagogia has lost all copies of THE NEW ERA for 1963 and 1964. They have appealed for duplicate copies and these have all been supplied with the exception of January and February 1964.

If there is a reader who would be willing to let the Secretary have either or both these issues, so that Florence may again possess a complete set, they would be most gratefully received, and forwarded to Professor Borghi.

We ourselves are very short of the issue September/October 1966 Vol. 47 No. 8. Authors please compliment themselves.



**John Dewey,  
Selected Educational Writings**

Edited with an introduction and commentary  
by F. W. Garforth  
Heinemann, 21s

It is always a good thing to learn about an eminent and influential figure by reading his actual words. This volume provides a selection of the writings of John Dewey from which it is possible to glean at first-hand an impression of the man who had such a profound effect on education in the United States and, to a lesser extent, further afield.

John Dewey, it will be recalled, found the education of his day repressive and subject-centred, characterised by ‘rigid formalism and rigorous discipline’. He advocated instead a child-centred education whereby children should learn out of their own interests and experiences.

He also stressed the importance of social education, suggesting that in school children should learn to co-operate rather than to compete with one another. This emphasis on ‘getting along together’ was very necessary for the United States, with its ‘melting pot’ background, and is still a marked and commendable feature of American education today.

John Dewey was essentially a pragmatist, as befitted one brought up in the United States in the last century, when the ‘frontier spirit’ combined with the spread of science and the expansion of industry to create an atmosphere in which this philosophy could flourish. In his pragmatic philosophy lies John Dewey’s force and strength, but from it stems also the major weaknesses and limitations of his vision.

The editor of this volume, F. W. Garforth, Lecturer in Education in the University of Hull, has written a useful introduction and his comments before each section of the selections are, in general, helpful. The book might have made a stronger impact on the reader, however, if certain of Dewey’s less worth-while passages had been omitted. Nevertheless a perusal of this book should give students and others a good idea of John Dewey’s approach to education.

D. Wild.

**BOOKS RECEIVED**

**Classics in Education: An Anthology of Writings  
by the World’s Greatest Thinkers on Education**  
Edited, Wade Baskin; Vision Press; 63s.

**Sir Fred Clarke: Master-Teacher, 1880-1952**  
F. W. Mitchell; Longmans; 45s.

**Studies in Child Development: Adoption, Facts  
and Fallacies**  
M. L. Kellmer Pringle; Longmans; 21s.

**Studies in Child Development: 11,000 Seven-year-olds**  
M. L. Kellmer Pringle, N. R. Butler and R. Davie  
Longmans; 21s.

**The English Sonnet**  
W. Kenneth Richmond; Methuen; 4s6d.

**Time to Grow Up**  
H. W. Tame; Macmillan & Co.; 10s6d.

**Ten French Difficulties**  
Paul Bridle; Methuen; 8s9d.

**Children as Writers**  
Award Winning Entries from 8th Daily Mail Competition

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Isobel Arneil, Barbara Marshall & William Marshall  
T. Nelson & Sons Ltd; 4s each.



# *Students Taught TV Techniques*

BOLTON COLLEGE PRODUCE OWN  
EDUCATIONAL PROGRAMMES

Planned instruction in the use of television in education — the first course of its kind in this country — is being held at Bolton College of Education. A complete closed-circuit TV studio has been constructed, and Mr J. M. Jones has been appointed as senior lecturer in television techniques.

The course aims at familiarising students in the use of television equipment and accustoming them to appearing in front of cameras. Production methods are explained, and on completion of the course students are capable of writing, producing and controlling full educational programmes.

Talking of the course, Mr Jones said: 'It is the first of its kind in the country — if not the world.'

The equipment employed is contained in a studio and an adjoining control room. Two cameras, display boards, and lighting facilities exist in the studio, while in the control room four consoles cover each camera, telekine facilities and final transmission respectively.

A helical scan video recorder is employed, with an adjacent audio recorder and gramophone deck. Mr Jones uses Scotch video tape, since he feels that guaranteed quality and performance are most important.

Play back of taped programmes forms an essential part of the course. After production of a programme, students analyse its success and means of improving their own performance from educational and technical points of view. For this reason it is essential to use the best quality equipment.

'You cannot do good work with poor facilities,' Mr Jones states. 'There is no point in instructing students in the use of complex equipment if their learning is limited by poor quality recording.'

The educational course is based upon the need of the teacher of the future to familiarise himself with television, and to acquire skills in television techniques. This is especially important with the current tendency towards large size student units. The potential of video taped lessons lies in their capacity for lecturer multiplication.

The College runs courses in the use of television for outside organisations, and is able to offer industry benefits at management, and at craft level. It is possible in training at craft level when using television techniques to explain to apprentices slowly, and to stop any operation at any given stage for their benefit. The possibility that emerges from this amounts to the existence of an analysing video recorder.

The principle remains constant though — students are

first taught how to use the equipment from a technical point of view, and only then are they taught how to use it to communicate in terms of educational import.

## CORRESPONDENCE

Dear Sir,

As an attempt to improve my teaching methods at this Technical College (in Inorganic Chemistry) I have introduced some innovations which might be of interest to some readers:

In order to clarify to myself and the students just exactly what they need to know and understand, I prepared groups of questions covering the entire syllabus of the course, discussed these in the 'lecture' time and set them for homework (usually weekly). For the more 'factual' parts of the courses, I supplemented these with tables of all the relevant data, and part of the time was spent discussing the possible generalizations, as well as linking these with theoretical explanations (where possible!). I attempted a similar technique with laboratory experiments, the set of questions being answered and discussed before the experiments were begun.

The best students seem to like these methods; they do well both in the homework and in the exams; but the slower students are somewhat disconcerted, and tend to rely on memorizing 'the textbook' when exams are imminent. Some students have asked for more material even after moving on to another year of the course under another teacher. I benefit in being able to dispense with the traditional 'lecture notes' and feeling far freer in the 'lecture' time as a result!

I would like to hear from any reader who is interested in these problems and would like to share ideas.

Yours sincerely,

D. E. MacDuffie,  
Kingston College of Technology,  
Penrhyn Road,  
Kingston-upon-Thames.

Dear Sir,

A Curriculum Development and Research Project in Handicraft (activities based in wood and metal workshops) is now being conducted by the School of Education at the University of Leicester.

This project, sponsored by the Schools Council, is designed to investigate possible lines of curriculum development in handicraft, with particular reference to the education of those pupils who will remain at school as a consequence of the raising of the school leaving age in 1970.

We are particularly keen to learn of any unusual work with fourth year pupils, including the use of new materials and new techniques of teaching, that may be going on in schools at the present time. We shall be very glad if teachers of woodwork, metalwork and other subjects who feel that they would be able to contribute information would be kind enough to send to us outline details of any such work so that we can build up a fuller picture of the development prospects in this area of the curriculum.

Yours faithfully,

S. John Eggleston,  
Director of Research Project,  
21 University Road,  
Leicester.



*These two contributions upon the subject of Prisons with their differing viewpoints may stimulate thought on the whole question of discipline in life and education, and on the subject of the education of those who do not fit into the pattern of our society. This as well as the values we set upon property and life and freedom.*

## *Prisons — A Case for their Abolition*

**Peter Ford** •

In a talk on judicial procedure broadcast some time ago the speaker made a point which interested me: that we are very much influenced in reaching our final judgements and conclusions by the order in which we hear evidence. Apparently an experiment was carried out in America which demonstrated that a jury would quite probably reach a completely different verdict if the significant elements in a case were presented in a different order. I begin with this reflection because I cannot decide on the most 'persuasive' order in which to present whatever sort of case I have to make against prisons — in fact I am not sure that what I have to say amounts to a 'consecutive argument' at all, but I hope that the points made will be seen to have some connection and will be clearly enough stated to provoke discussion.

Briefly, my own position is that I do not accept that imprisonment as punishment is morally justified; and secondly I am not at all convinced that prisons are effective on the grounds of their alleged utility. In other words they do not do what their supporters believe that they do. But whilst I would generally support the idea of 'the total abolition of imprisonment' I think that the use of the word 'abolition' is unfortunate in its connotations as it suggests that prisons as such, might, given the will, be bulldozed and legislated out of existence in a fairly abrupt sort of way. This I do not believe to be possible. And even if it were possible to knock prisons down to do so would not ultimately be any more effective in attacking the basis of the punitive social ideology which needs prisons and retribution than dismantling the machinery of nuclear weapons would be effective in dealing with the root causes of violence between nations. Prisons are not like icing on the top of the social cake (which could be removed without much upset to the general fabric)

but are rather more like the sugar or currants that go into the original mix and in my view it will only be as a consequence of a radical remixing of social values and assumptions that the prison as an institution will disappear.

A consequence of this is that a case for 'the abolition of prisons' — for want of a better phrase — cannot be presented without saying something about such issues as the meaning of crime and the function it plays in society — and also what is meant by the ubiquitous concept of 'society' particularly when it is used as a means of invalidating certain types of behaviour?

A further distinction which might be made at this point is that to pursue the abolition of prisons is by no means the same thing in practice as to advocate their reform — in fact certain kinds of reformist activity can be seen to work directly against the aims of the abolitionist. If one wants ultimately to get rid of something it is not consistent with this aim to campaign at the same time to make the thing more pleasant. To take a ridiculous example, campaigners for the abolition of capital punishment would not have seen their cause advanced by the introduction of silken ropes in place of hemp or even by the introduction of death by injection during sleep or some other technique rather less barbaric than hanging. To a certain extent, the more streamlined and 'therapeutic' prisons are thought to be the less likely people are to sympathise with the abolitionist's case. Of course it is still necessary to support many reforms simply on the grounds of humanitarian concern for prison inmates — and it is fortunately true that certain kinds of reform are effective in modifying the essence of the prison as such and can well be seen as a step towards the point at which the prison will cease to be a punitive institution — which is another way of saying that it will cease to be a prison.

That completes my introductory preamble. In the next page or so I have tried to concentrate on giving some statistics and figures relating to prisons and crime. (Most of these figures are taken from books and articles which have been published during the last four years.)

Contrary to what I take to be the general assumption, imprisonment as a punishment has a fairly brief history. I quote a paragraph from an



essay 'The Prison in Evolution' by Norval Morris:

'The prison as punishment first emerged as a formed social institution in Pennsylvania in the last quarter of the 18th century. Walnut Street Gaol, Philadelphia, had of course, its precursors; but here the complete specimen first stood and spawned Pentonville and similar prisons throughout the world. Until the 17th century, criminal sanctions were compensatory, financial, corporal or capital. In the seventeenth century transportation was added and was practised by England until the middle of the nineteenth century, and by a few other countries thereafter. The English prison of 1790 contained debtors, civil prisoners awaiting punishment, corporal or capital or a pleasant passage to the sunnier climes of Australia — men and women did not then go to prison as punishment.'

It is presumably true that imprisonment as a punishment was in many cases a big improvement on whatever methods preceded it — although it is also true that the frequent use of corporal and capital punishment continued to co-exist with the idea of imprisonment as punishment.

In Britain at the present moment there are over 53 prisons for men and one prison exclusively for women. At any one time these institutions house about 30,000 inmates of which 900 are women or girls. During a year about 50,000 men are sent to serve prison sentences. Supplementing the prisons — or one might say feeding them with suitable entrants, rather in the relationship of grammar schools to universities — are 25 Borstal institutions and 19 detention centres. Twenty-five of the prisons and Borstals are described as 'open', but despite this, seven out of eight prisoners are housed in buildings more than 80 years old, the majority of which were built between 1842 and 1846. One quarter of our male prison population live three in a cell. The prisoners are kept in custody by just under 5,000 male and some 200 female prison officers. An interesting if perhaps dated fact is that in 1960 the male prison officers received an addition of only 11 recruits whilst the women's branch suffered a net loss of sixteen. It costs about £10 a week to keep one prisoner in prison and the maintenance of the whole system requires the expenditure of some £24,000,000 per year.

One common view of the criminal as a wicked

person who deserves to be punished by the righteous relates interestingly to some statistics on the percentage of the population in prison in various countries. For every 100,000 in the population we have the following figures (as in 1960):

United States	(1960)	200 in prison (out of 100,000)
Finland	(1960)	153 in prison
Norway	(1960)	44 in prison
England & Wales		59 in prison

The conclusion from this for the 'criminals are wicked' advocate, might well be that Americans are about five times as wicked as the Norwegians — a conclusion which I suppose Norwegian patriots and anti-Americans might well be prepared to accept!

With reference to crime itself — what a person does to get himself into a prison — the vast majority of all offences are committed against property and in this country crimes against the person are no more than 4 per cent of the total figure — in fact only 0.9 per cent of people found guilty in the courts are found guilty of violence against the person and this percentage has remained fairly constant during the last fifty years.<sup>1</sup> A rather astonishing estimate that I came across in a book called 'Crime and the Social Structure' by John B. Mays is that about sixty per cent of all crimes in Britain are traffic offences — many of these very minor and others of course extremely serious. It is interesting that deaths as a result of road accidents in this country number something like 8,000 a year whilst the average number of murders is only 150. So in relation to its likelihood the degree of fear aroused by the thought of death as a result of a chance encounter with a homicidal maniac is extremely irrational — although this fear is a very useful latent emotion for the daily press, television and pulp-fiction to play upon.

I take my concluding statistical point from an article by Terence Morris in the Winter 1962 edition of 'Twentieth Century' which took the form of a symposium on crime. The article is headed by the sentence 'Perhaps the biggest breeding-ground of British crime today is the British prison.' Later on he writes that 'there is little evidence of the effectiveness of prisons' and to support this view he quotes some figures from the Report of the Central After Care Association for 1960:

'... of the men discharged from corrective training



since 1954 over 60 per cent had been reconvicted by the end of 1960 — nearly two-thirds of them while under supervisory after-care — of the men released from long-term sentences of preventive detention (5-14 years) over 60 per cent had been reconvicted by the end of 1960 (and again nearly two-thirds of them while under supervision). 59.7 per cent of young prisoners discharged in 1954 and 58.8 per cent of those discharged from Borstal in that year have been re-convicted.'

There may of course have been some improvement in these figures during the last six years or so but I have not come across any more recent statistics.

My plan now is to try to say something about the relationship between crime, delinquency and social values and then to consider the adequacy of the prison as a means of coping with, reforming, or in other ways dealing with the defined criminal.

The first point to be made is that crime is something which the law punishes and that is all it is.<sup>2</sup> A criminal therefore is merely a man who has broken a law and been found out and as there are laws regulating vast areas of possible behaviour it is difficult to see how there can be any particular common factor uniting criminals which would justify the use of such terms as 'the criminal mind' or 'the criminal personality'. The leading maxim of criminal law is that nothing is punishable unless the law expressly forbids it: crimes are those actions which are prohibited and punishable, and the term is a legal one. On the other hand delinquency can be defined rather more broadly as that kind of behaviour which expresses itself in injury to other people, or general mischief to society. This behaviour may or may not be forbidden by law and delinquent acts therefore may or may not, be defined socially as criminal acts.

Bearing in mind that a crime is merely an act forbidden by law (and one should perhaps add, deduced to be socially damaging by the law-makers) it is dangerous to assume that all criminal acts which may incur imprisonment are anti-social. The reverse of this might also be argued — that socially acceptable behaviour may be more menacing than behaviour defined as criminal. The Guardian reported a case last year (admittedly an extreme one) of a woman, recently widowed and mother of 11 children who received a six month prison sentence

for the theft of a 5s 6d packet of Christmas cards. No doubt we need to be protected from people like her. At the same time as she was serving her sentence other worthy citizens were occupied daily in research into the best way of harnessing the diseases of cholera and bubonic plague so that they might be used as weapons against civilian populations. I will not elaborate on the polemics of this theme.<sup>3</sup> If one puts aside the concept of the law and substitutes for it the concept of social norms — thus redefining the criminal as a violator of social norms — it is still necessary to decide exactly how social the norms of a given society are, before it can be assumed that violation of them is more anti-social than adherence to them. The extremely anti-social and 'legal' separation of the races in South African society is a case in point — here anti-social relationships are legalised and might be given the status of norms — whereas social relationships (e.g. a black man loving a white woman, or white man a black woman) are norm-violations and criminal. As an argument that social values are much more seriously menaced by socially accepted delinquency than by legally defined criminality I would recommend Alex Comfort's book 'Authority and Delinquency in the Modern State' (subtitled 'a criminological approach to the problem of power').

I would like now to make one or two points about the concept of 'society' as it is used in such phrases as 'society must be protected from people like you'.

There is a sense in which society exists and can be studied and another sense in which it does not exist at all, other than as a shared concept unrelated to any tangible object 'out there'. An acceptable definition of society as used in the first sense is this one by Randolph Bourne: 'society is the sum total of all the relationships, combinations, associations, institutions, etc., of human beings in an indeterminate territory'. In her book 'The Human Condition' Hannah Arendt writes: 'The collective of families economically organised into the facsimile of one super-human family is what we call "society".' She continues 'Society always demands that its members act as though they were members of one enormous family which has only one opinion and one interest.' It is in this sense of opinions and interests being raised to the status of values that the judge or the magistrate makes use of the term. When he says to the accused homosexual in the dock that 'society cannot tolerate people like you' is



he speaking for himself, for me, for you, for us, or for 'Them'? The point I am struggling to make is crystallised in a few sentences by Dr David Cooper (associate of R. D. Laing).

'Good folk invent certain ethical values and then confirm themselves as possessors of these values by electing other members of the community as scape-goats embodying the anti-value. A great deal of criminality is certainly the product of this sort of insidious attribution of criminal badness to deprived people.' 'The good/sane man, by invalidating the other as criminal/lunatic stealthily confirms himself as good and sane.'

Before turning to the alleged function of prisons I would like to make one further point relating to crime and the social structure. Our economic system rests upon competition and production-for-profit. Because within the logic of this system production must be maintained even when reasonable needs have been satisfied, it is necessary to create needs where no real needs exist. J. K. Galbraith in 'The Affluent Society' has written that 'the modern corporation must manufacture not only the goods but the desire for the goods it manufactures'. The relevance of this to crime, which as we know is largely made up of offences against property and various forms of theft, is stated in a paragraph from a book called 'Social Deviance' by Leslie Wilkins.

'If society wishes to see its members as conforming, consuming organisation men, it may be necessary to create pressures to consume throughout the whole of society to achieve the goals which are advocated. If the means to obtain goals legitimately are not well distributed throughout the social system, and the **whole system** is subjected to **similar pressures** (and this follows from the nature of mass media) it cannot be supposed that the pressures will operate differentially. Thus some members of the society may be influenced in the desired manner by the social pressures, but be unable to comply by approved means. They then have a choice; to try to achieve the goals by illegitimate means or to insulate themselves from the pressures to consume and conform. It is possible that some select one method and others the alternative.'

And of course those who possess the legitimate means to satisfy the wants created by advertising are

encouraged to feel morally superior to those other persons, occupants of prison cells, who, lacking the legitimate means, have satisfied the same induced needs through 'theft and robbery'. I would recommend the book 'Crime and the Social Structure' by J. B. Mays, particularly chapter 3 'White collar crime and business offences' as a good statement of the case that crime is an inevitable by-product of our social and economic system. The theme of this book is stated in two sentences from it: 'Crime is intimately bound up with the social structure. If we seriously want to eliminate or greatly reduce its incidence, then we must alter the social system.'

The most recent and lengthy argument for the abolition of prisons is contained in the book 'Crime, Punishment and Cure' by Derek Sington and Giles Playfair published in 1965. Their argument basically is that imprisonment as punishment is morally wrong — and that despite pretensions to be reformatory prison is always experienced as punishment by the imprisoned. Secondly that prison is fraudulent and ineffective. In the first chapter they write that 'Nearly all advocates of penal reform have failed to see that the evils of imprisonment are inextricable from imprisonment itself'. They mention the principle first set out by Sir Alexander Paterson that a person should be imprisoned as punishment and not for punishment; in other words that imprisonment should never be a harsher punishment than loss of liberty itself. The authors claim that in practice this view is maintained by hardly anybody — let alone those most closely involved with the law and sentencing. They claim that prison is fraudulent on the grounds that the criminal is officially led to understand that the completion of his sentence will serve as an expiation of his crime — that he will emerge into 'open' society again with his 'slate wiped clean'. In actuality this is very far from being the case as imprisonment is regarded socially as being a disgrace and a record of imprisonment will have adverse effects on employment and other areas of personal life. It is fraudulent on a second account — that really seriously disturbed or dangerous persons are likely to emerge from prison in as bad or in a worse state than when they went in. 'The prisoner comes out no better than he went in therefore imprisonment does not protect society or help to prevent crime in the future.' An ex-prisoner on a TV programme a while ago described the idea of



shutting criminals up together as about as sensible as locking alcoholics in a brewery. Of course, the senselessness of this relates to the concept of reform. If the advocate of prisons does not believe in the possibility of reform but sees the main function of the prison as the secure containment of persons who have proved so troublesome that nothing else can be done — then the criterion of success is merely whether or not the prisoners are contained for the duration of their sentences. Whether an average of 360 escapes per year is good or bad in this respect, I don't know. This concept of the prison's function might be said to relate to a popular defence of imprisonment, deriving I think, from the sociologist Durkheim. The essence of this argument is contained in a sentence of Lord Denning's 'The ultimate justification of punishment is not that it is a deterrent but that it is the emphatic denunciation by the community of a crime.' It was Durkheim's view that the punishment of criminals confers a special benefit on society as a whole as it helps to clarify what the acceptable social norms are and defines the limits of acceptable behaviour. He held that 'crime is a factor in public health, an integral part of all healthy societies.' 'We must not say that an action shocks the common conscience because it is criminal but rather that it is criminal because it shocks the common conscience.' If one works on this axiom that whatever shocks the common conscience is criminal then Freud surely should have been locked up for his revelations about infantile sexuality — and perhaps would have been in certain societies and historical periods. I hope that what has already been said about the dubious principal of accepting social norms as a standard and using them as a means of invalidating individual conduct will serve to place in question Durkheim's views. However, one must agree with him that all societies will have deviant elements; but disagree that imprisonment is an adequate way of dealing with deviants who offend against social norms.

To return to the argument of Sington and Playfair's book — they point out that 75% of all prison sentences are for periods of six months or less and that no more than a tenth of the men in any prison are of the vicious trouble-making type, needing to be held under conditions of maximum security. They suggest that the vast majority of persons now held in custody could be dealt with in 'freedom' and they advocate a system of fines in place of imprisonment.

In addition to this they suggest that all crimes which cause others no harm should cease to be crimes. They say that such crimes exist because it is assumed that the law has a right and duty to enforce the morality (and in particular the sexual morality) of the majority. A factor revealed by Dr Kinsey's researches in America was that if all the persons 'guilty' of sexual acts which are punishable offences according to American law were imprisoned, there would not be enough people left outside the prisons to staff them! (Adultery is a crime punishable with 5 years imprisonment in all but 5 American states and masturbation is still a crime in some!) The authors also write at length on the impossibility of combining reform with imprisonment and quote a couple of powerful and effective paragraphs which Bernard Shaw wrote on this theme:

'To punish and reform people by the same operation is exactly as if you were to take a man suffering from pneumonia and attempt to combine punitive and curative treatment. Arguing that a man with pneumonia is a danger to the community and that he need not catch the disease if he takes proper care of his health, you resolve that he shall have a severe lesson, both to punish him for his negligence and pulmonary weakness and to deter others from following his example. You therefore strip him naked, and in that condition stand him all night in the snow. But as you admit the duty of restoring him to health if possible, and discharging him with sound lungs, you engage a doctor to superintend the punishment and administer cough lozenges made as unpleasant to the taste as possible so as not to pamper the culprit. A board of Commissioners ordering such punishment would prove thereby that they were imbeciles or else that they were hotly in earnest about punishing the patient and not the least in earnest about curing him. . . . When our Prison Commissioners pretend to combine punishment with moral reformation they are in the same dilemma. We are told that the reformation of the criminal is kept constantly in view; yet the destruction of the prisoners' self respect by systematic humiliation is deliberately ordered and practised. . . .'

(If the reader feels that Shaw's final sentence and his general irony, are no longer merited, I recommend the pamphlet 'Inside Story' published in 1962 by the Prison Reform Council. This consists of a report



submitted by a group of ex-prisoners to the Prison Commission, 'drawing attention to discrepancies between policy and practice in prison administration').

The authors argue early in the book that custodial treatment need not be seen as punishment and they argue that there is a need for a limited number of institutions in which seriously disturbed persons (such as the Moors murderers) can be treated until cured. Towards the end of the book they describe various encouraging reforms that have taken place in prisons in West Germany, Belgium and other places and also mention with approval the work of Homer Lane at 'The Little Commonwealth' and David Wills' 'Hawkspur Experiment' with delinquents of Borstal age.

The remaining point I wish to make concerns the question of ends and means. I would quote a sentence of Aldous Huxley's as containing a truth: 'that the end cannot justify the means for the simple reason that the means employed determine the nature of the end produced.' In her review in 'The Observer' of 'Crime, Punishment and Cure' Dame Barbara Wootton describes prison procedure as being based on the supposition that irresponsible people will be made responsible by being subjected to a regime which deprives them of all responsibility. And an ex-prisoner writing to 'The Observer' wrote that 'The first step towards prison reform is to abandon the pretence that one can train people to make decisions in accordance with their long-term interests and those of society in an environment where the taking of decisions is always discouraged and usually forbidden.' The 'ends' of imprisonment as officially set out are contained in the first of the prison rules 'The purpose of the training and treatment of convicted prisoners shall be to encourage and assist them to lead a good and useful life.' I would suggest that the means used, or the means as experienced by the prisoners, are incompatible with the end required. Either the prison commissioners should be more honest about the ends of imprisonment or they should seriously question the adequacy of prison as an encouragement to lead a good and useful life.

I would like to make a resume of the main points I have tried to make.

I suggested first that the abandonment of

imprisonment will only occur concurrently with other large changes in the social structure; and whilst I feel that such changes are morally and practically necessary I do not think there is much cause to be optimistic about social pressures moving in the required direction.

Secondly — there is a need to be wary of reforms as such, some of which may serve to entrench further the institution which one hopes to eliminate.

Thirdly — I quoted statistics of reconvictions which suggest that imprisonment fails to act as a deterrent and so is not an adequate method of protecting society from socially harmful deviants.

Fourthly — I argued that crime is quite simply a legal category and that it is a mistake to assume that all crime is anti-social. All of us need to evaluate frequently socially accepted and tolerated behaviour. Eysenck in his book 'Crime and Personality' quotes evidence which suggests that predisposition to criminality is inherited. What does this mean? Does it mean that one is genetically predisposed to drink alcohol after hours, to exceed thirty miles an hour in built up areas, to poach salmon from private rivers — or what? And what is there in the genes of the new born child which predisposes him in later life to burn babies with napalm? But perhaps there are no psychologists doing research into this problem. Killing babies and women and children in Vietnam does not come into the category of crime — but at least to some people it does raise the question of socially tolerated or approved delinquent action and leads them to think about the extent to which the stability of our social system depends on it.

Fifthly — the concept of 'society' can be put to devious uses as is the case when it is used to uphold moral values which are alleged to be those of the majority and yet which few people will admit to possessing as their own. Society, as a social collective embodying essential values is something of a myth and phantom (but perhaps a necessary myth for magistrates).

Sixthly — I suggested that our economic system itself acts as a cause of crimes — particularly crimes of theft. One way of reacting to this is to punish the thief, who is himself a victim of the system. Another way is to try to modify an arguably



unjust economic system.

Seventhly — I gave an account of the main argument of the book 'Crime Punishment and Cure' in which it is argued that it is necessary to abolish prisons because they encourage crime. And also that imprisonment which is invariably experienced, if not intended, as punishment is not compatible with reform. From this I have derived an axiom of my own, that the reformatory potential of an institution increases as its punitive function decreases. I think that the example of the Henderson Hospital might be used to substantiate this.

My final point was that there is a need for a compatibility between ends and means. If an institution hopes to have the effect of increasing the responsibility of its inmates then they must experience responsibility whilst in the institution. And I do not think that responsibility can really be separated from a kind of freedom — although this is perhaps a philosophical point which there is not time to elaborate.

In conclusion the case for abolition of prisons and imprisonment is merely a point of view and very much a minority one among many points of view. There is no cause for idle speculation on what will happen tomorrow if we no longer have prisons. The point is to challenge the generally accepted idea that the prison is a socially valuable institution and to suggest that if we could dispense with it we would perhaps have less crime rather than more. Of course the reduction in crime would not be a direct consequence of the absence of prisons but would follow from the basic changes in social and economic attitudes, the nature of which I have not specified, but which in my view would precede or accompany the abandonment of punitive institutions.

I quote in conclusion two passages — the first from Mervyn Turner's book 'A Pretty Sort of Prison': 'It is not penal policy or parliamentary action that will finally pull down the prison walls, but an understanding of the men who are imprisoned behind them.'

I would like to end with the Judge's speech from Samuel Butler's satirical book 'Erewhon' — which is a description of a sort of utopia-in-reverse where people with physical diseases are imprisoned. The Judge addresses the convicted man in these terms:

'You were convicted of aggravated bronchitis last year: and I find that although you are now only twenty-three years old, you have been imprisoned for no less than fourteen occasions for illness of a more or less hateful character; in fact, it is not too much to say that you have spent the greater part of your life in jail. . . .' 'You may say that it is not your fault. The answer is readily enough to hand and it amounts to this — that if you had been born of healthy and well-to-do parents, and had been well taken care of when you were a child, you would never have offended against the laws of your country, nor found yourself in your present disgraceful position. If you tell me that you had no hand in your parentage and education, and that it is therefore unjust to lay these things to your charge, I answer that whether your being in a consumption is your fault or not, it is a fault in you, and it is my duty to see that against such faults as this the commonwealth shall be protected. You may say that it is your misfortune to be criminal; I answer that it is your crime to be unfortunate.'

## Notes

1. It was suggested in discussion that all crimes are in fact 'crimes against the person' as an offence against property is in a sense an unconsciously redirected or 'tangential' offence against the owner. Whilst this may be a meaningful concept, it would seem to me to be challengeable. Behind it lies an implicit acceptance of the 'justice' of our particular property values and assumptions of ownership — values and assumptions which, although almost universally accepted in modern industrial societies 'east or west', are not the only possible ones either from the point of view of their justice or social 'workability'. A man stealing from a bank may subjectively or 'unconsciously' wish to damage the bankers or depositors — but to see his action as actually damaging to the 'persons' of these persons is, in my view, fanciful. In fact large scale corporations (and it is in itself a dangerous step to personify an organisation) are not clearly damaged by theft as a result of insurance coverage — whereas theft of property from the underprivileged is manifestly damaging to their persons — 'taking the crutch from under the cripple's arm' archetypically. It is arguable, although I have not so argued, that this sort of 'theft' is not only committed by socially defined 'criminals'. Also, to stand the principle 'offences against property are offences against the persons of the owners' on its head — in a society in which property for one reason or another is unequally distributed, those with least could be said to be the victims of a general social crime — that is if possession of property is seen as a legitimate and real extension of the person. Why should not all our 'persons' be more equally 'extended'? Finally, the distinction of crime against property and crime against the person would seem to be generally accepted as necessary and meaningful by most criminologists and writers on crime. Perhaps one could re-adapt the words of Orwell's pig in 'Animal Farm': Whilst all crimes are against the person, some crimes are much more against the person than others.

2. 'Crime is defined when a society with recognised norms of behaviour, or a part of society which has power and authority to do so, categorises certain types of extreme or damaging behaviour as liable to punishment. The concept of crime seems inseparably linked to punishment. . . .' (page 5 'Cultural Factors in Delinquency', Eds T. C. N. Gibbens and R. H. Ahrenfeldt, Tavistock Publications, 1966).

3. See Chapter 3 'The Mystification of Experience' in R. D. Laing's



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## *In Defence of Prisons*

**Dr Roberto E. Morán**

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### Definition

For this discussion, a prison is a place in which a person is kept in confinement especially in a building to which he is legally committed while awaiting trial or for punishment, custody, protection of the society, or rehabilitation.

### Introduction

To defend my position, I shall not bombard you with statistics on the incidence of norm violators, in order to impress you with objective data, showing that crime is on the increase, and therefore more prisons are needed to stem the present crime wave. Neither shall I appeal to your sentiments, recounting the morbid details of sensational murders, or other criminal acts especially those involving sex-assaults on defenceless women and children, the butchering of an innocent youth, or the ruthless and senseless slaughtering of a number of law abiding citizens. For we all know too well that modern research has continuously and convincingly shown, little, if any correlation between the number of prisons in a country and the incidence of crime. There is no evidence to suggest that more prisons result in less crime, or conversely that fewer prisons result in more crime.

It has also been shown that being incarcerated once, increases rather than reduces the probability of further incarceration. The high percentage of

recidivists among the population of any prison, is a living testimony of this statement. And one might argue that persons who commit sex-assaults, mass homicide or other forms of sensational crime are more in need of psychiatric treatment than punishment. Elsewhere I shall discuss in more detail the soundness of such an argument.

I shall now attempt to prove that the value and need of prisons in our present day society, although not constituting a deterrent for some criminals, nevertheless may deter the so-called law abiding individuals. These are the emotionally adjusted, (the sane) people who comprise the greater proportion of the dominant culture, or group of any society. My discussion will therefore point out those factors which prevent men from committing anti-social acts; that is, I shall be more concerned with the reasons why the majority of us are not criminals, than with the causes of criminal behaviour.

### Discussion

Social scientists generally agree that Man's behaviour is stimulated by two universal impulses; (1) sex — which involves the biological act of reproduction of the species, and (2) aggression — a reaction to frustration, a source of an individual's goal directing energies; a means by which the species is conserved. It is also believed that the human organism is attracted to that which is pleasurable and withdraws from that which is painful. There is a tendency to repeat an enjoyable experience, and to reject or withdraw from an unpleasant one. This is a universal psycho-biological principle. Man's behaviour is also determined by his externalized and internalized cognitive functions, his capacity for rational thinking, his ability to perceive beyond present phenomena; to choose between that which the dominant society considers 'good' or 'bad'; and to appreciate and to understand the consequences of his choice. All men possess these qualities to a greater or lesser degree, except perhaps idiots or low grade imbeciles who do not commit crimes.

Since all men manifest some form of aggression it has been claimed by psycho-analysts that in every individual there exist anti-social leanings. The child, even at birth is a hedonist, in that his activities aim at pleasure and the avoidance of pain. In the child, we see in miniature, the makings of the true psychopath. The child is egocentric, asocial,



aggressive and highly impulsive. He wants all, but gives little and during his infancy fails to profit from his mistakes and punishment. At the early stage of development, the child's ego is weak and is at the mercy of imperative, instinctual urges. Furthermore a code of behaviour based purely on an equilibrium of pleasure and reality principles will result in social difficulties. A child will repeat without further thought a particular pattern of behaviour, once he has made certain that no unpleasant consequence will result. Thus, all children must learn that form of behaviour which is expected of them in the cultural milieu in which they are to function, and that they will be rewarded if they do so, or chastised if they do not. This is a universal norm.

Psychologically the child is assisted by his super-ego (conscience) in order to carry out non-criminal behaviour. The super-ego is the product — not the sum — of the assimilation and incorporation by the child, of all those moral precepts in word or deed, given by his parents (especially the mother or mother surrogate) or others who exercise in any way a parental role towards him. Sociologically institutions such as the school and church are instrumental in forming the child's personality. Regardless of how liberal or democratic a community, society or nation may claim to be, in order that its members may function productively, there must be a limit-setting to behaviour. 'Limit setting' is a valid element in permitting and assisting every child to learn rules and regulations and to abide by them. Every individual must learn what is expected of him, and this is true in every culture and sub-culture. Without rules and regulations and institutions to enforce them, any society, because of the very nature of the psycho-biological make-up of its members (men's sexual desires and aggressiveness) would cease to exist.

The child's super-ego although developing in the normal way will invariably contain elements which will lead to anti-social behaviour. For the material incorporated in the child's super-ego was borrowed not only from law-abiding members, but from anti-social personalities as well. This renders him (the child) liable to norm-violating behaviour.

The population in virtually every society can be divided into at least four sub groups:

**Group 1** Those persons who are not emotionally disturbed and non-rule violating, except infrequently and at 'minor mischief' level. This is the non-delinquent or adjusted child population.

**Group 2** Those who are not emotionally disturbed but frequently severely rule-violating.

**Group 3** Those who are emotionally disturbed seriously and persistently rule-violating and showing pathologic behaviour.

**Group 4** Emotionally disturbed individuals showing evidence of pathology, without rule or norm violating behaviour, e.g., the non-delinquent who is emotionally disturbed; the intro-punitive type.

Hence the rationale for prisons is based on the presence in our society of Group 1; the non-rule violating, adjusted person, and of Group 3; the pathologic norm-violator, since these groups represent and embrace the largest and smallest segment of our society, respectively.

At this juncture, let us review our concept of norm-violating behaviour. This may be described legally, culturally and clinically. Legally, it is the type of behaviour which is forbidden by law. Culturally it is behaviour which is in contradiction to the 'value system' of the dominant culture within which a given individual moves, and clinically it represents 'all attitudes which will be developed in a child who is about to drift into a delinquent style of life'.

There is an undetermined number of children, adolescents and adults, pre-delinquents or pseudo-delinquents, who have on some occasion committed one or more norm-violating acts. When apprehended and brought before the court and faced with the shame and possibility of spending time in prison, they are permanently deterred from crime. Indeed this is precisely what occurs in the case of many 'first offenders' and pre-delinquents especially those of the middle and upper classes. Without the presence in our society of prisons, which universally symbolise an imminent and real painful experience and from which the mentally adjusted individual would instinctively withdraw, many pre-delinquents or pseudo-delinquents might well continue with their pleasure-seeking, norm-violating behaviour. The mere visit to any prison under present day



conditions, the thought of the loss of one's freedom, the shame and social stigma more than suffice to deter the 'normal' individual from crime. Which one of us has not been tempted to commit some crime, great or small, but did not do so for fear of spending time in prison?

At the other end of the social scale is a small but recalcitrant group of individuals, who are characterised as being highly asocial, aggressive and impulsive, who feel little or no guilt for their anti-social acts, and are unable to form lasting bonds of affection with other human beings. They do not profit or learn from punishment or painful experiences and repeatedly commit norm-violating acts, ranging from petty thieving to the most hideous and brutal sex-crimes. Such persons appear to be driven by uncontrollable desires. Their anti-social traits seem to be permanent character abnormalities, possibly of constitutional origin, which are not derived from psychoses, neuroses or mental retardation. They are therefore immune to any form of educational, psychiatric or rehabilitative treatment, and have been described by one authority as being 'beyond the reach of education and below the grip of psychiatric technique'. It is this group, who the reform-minded 'do gooders' would naively acclaim, when reading the sordid details of a child murder 'the man must be mentally ill and therefore should be given psychiatric treatment not punishment'. Yet, virtually every attempt to treat, educate or rehabilitate these persons has inevitably failed. They seem too often to believe or maintain a delusional expectancy that the benign adult will be totally permissive, and forgiving of their criminal behaviour. When in a psychiatric hospital they play on the sentiments of the psychiatric team who are led to believe that they should be given just one more chance. 'Wherever they are they will play off therapist, police, juvenile authorities against each other'. They therefore must be confined to prison as a means of protecting society. For are not the law abiding members of our society as worthy of freedom from fear as criminals are of justice? Or too often in our desire for justice for the criminal do we forget the victims of their crimes?

### Conclusion and Summary

I have attempted to trace briefly ego and super-ego development and have pointed out how aggression and sex are universal impulses, which if not

properly channelled may drive an individual to commit anti-social acts.

Normally, the control of one's impulses is relegated to the two separate systems, the ego and the super-ego. The ego keeps us in touch with reality and reminds us of the 'value system' of the dominant society. During 'ego' development, the child becomes consciously aware of what is considered acceptable and non-acceptable behaviour and the rewards and consequences attached to each of these behaviours. At the ego-level the individual knows that if he commits a criminal act, he is liable to go to prison. Consequently the vast majority of individuals do not commit, repeatedly, norm-violating acts. The fear of punishment (prisons) incorporated into our ego and super-ego systems may deter us from committing a crime, consciously or unconsciously.

It is a truism to state that because of the stigma attached to having been a prisoner the incarceration of an individual greatly enhances the probability of future imprisonments. Thus when a first offender (or one who has committed a misdemeanour) comes before the court he should be oriented as to the severe consequences he may suffer, once branded an ex-convict. He may never obtain a decent job, further norm violating acts may lead to a life void of liberty of movement and thought, and above all, a life without normal sexual outlets. The very conditions of our prisons can be used to deter the 'normally adjusted' individual who constitutes the bulk of every dominant society.

We also described a small but outstanding group of impulsive anti-social persons who do not seem to respond to psychiatric treatment. Members of this group, the unsocialized aggressive individual, the psychopath and the sexual pervert commit a high proportion of the most hideous acts against man. Until such time that medical scientists can successfully treat such characters they must be confined in prison, as protection for society and from their own impulsive behaviour.

However, the greatest evil lies not in prisons but in the society which produces criminal and delinquent behaviour. Until we can change this society our primary task would be to change the philosophy which guides our present prison system. This in no way implies its elimination.



For prisons offer scientists a microcosm, in which are found all forms of deviant behaviour. By means of rigid and objective experimentation, the prison can well serve society as a laboratory, providing the social and medical scientists with the unique opportunity of observing, analyzing and treating individuals. Though given the choice of living a law abiding life these persons have chosen a pattern of behaviour leading to their imprisonment. Their acts are due to a myriad of interwoven factors, the specific one unknown.

We therefore need more experimentation in prisons in order conclusively to determine the basic causes of criminal and delinquent behaviour. Once we know these, we may better understand ourselves.

A final word. Historically from the beginning of time, there has never been a society without crime (and criminals). For in the last analysis all crimes constitute to a greater or lesser degree, an abuse or injury of the feelings or sentiments of some human being. A society without crime implies a society void of human sentiments. Therefore it would seem preferable to have a society with criminals, but with prisons to protect our human values, than one without crime and prisons, but also without human sentiments and feelings.

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## EDITORIAL NOTE

Our next issue will be September/October number. Copy to be sent to Yew Tree Cottage, Roundabouts, Five Ashes, Mayfield, Sussex. Tel. Hadlow Down 389. Editor: Miss Elsie Fisher.

## *Six Statements of Our Position made to the United States Spring Conference*

*John Deeb writes: "The Conference went very well. Some conclusions were that we in education can do a great deal in working toward peace; that peace is the responsibility of all the disciplines in the university, that the university should offer courses on pathways to peace and all courses should be globalized."*

Papers presented at the March 1967 national meeting of the United States section.

### 1.

#### **THE PROPER STUDY OF MANKIND**

**John J. Brooks**

New York University

Western education still carries within its massive body the genetic drift of centuries. The random factors inherited from monastery, church-school, Puritan academy, and circuit rider of the frontier still linger on as recessive traits.

In its earliest ancestry, the mandate of the school was to guide the student into making a better life, not a better living.

The purpose was to give order to the inner life of man and to set straight his relationship to God, his responsibilities to his fellows, and his understanding of the universe.

On the basis of their knowledge and what was known, teachers were properly prepared to undertake this task. Can we say the same of teachers today?

In that ancient quadrivium, the inner life of man was simple and linear. God was in robust health. Men accepted and followed their social roles and community relationships. The small and simple universe was fenced by fiat and faith.

Today, the inner lives of men are in disarray. God is uninvolved with the daily life of man. Men of all castes, classes, and color are auditioning for new roles in society. An alarming and convoluted



universe begins at one's elbow and stretches far beyond the stride of thought.

Are teachers prepared to serve the sense of alienation in their students? Can they help them to build new fundamentals to replace old faiths? Can they help them to jump a-board the exponential curve of change, find a personal peace in the ecological riot, and stand tip-toe, peering at tomorrow?

In the United States, at least, education seems to be developing a new kind of **materia pedagogica** to meet the challenge of the times. The gadgetry of technology is met by new gimmickry in the classroom. We are compounding the confusion of our lives by the uncritical accumulation of complexity in the school. The nurture of man is examined through the nature of machines.

We have an academic armaments race on our hands. Our central focus has become divided between these arms — and the man.

The responsibility of education is the participation in the thoughtful inventions of better models of man — to develop his fitness for survival in optimum association with all other men.

Two thoughts seem central here: We can not give new character to the mind and spirit of man by providing educational adjustment to his handicrafts. The way to determine the works of man is through his mind and character.

Secondly, although it is the mind of man that creates the new aspects of human culture, these new aspects, in turn, remodel our species. We can not use movable-type techniques to examine and guide mass-media man.

We should not be training man to adjust to current technology. We need to use current technology to provide new insights for developing models of our species.

Anthropology, cross-cultural studies, ethology, bio-chemical psychology, communications, demography — these represent a few of the new resources available and appropriate to teacher-training.

The ancient mandate to bring order, purpose, dignity, and responsibility to the behaviour of human beings still carries its imperative, but that ancient invocation must be implemented today by the most sophisticated means that we can devise.

We need not act alone. The human predicament is universal, varying only in degree in differing cultures. Perhaps there is a new core curriculum of teacher-preparation that has universal value if not uniform application in all countries. Perhaps we need a convocation of wisdom and experience, drawn from educationists everywhere.

None of us lives in a developing country; all live in countries as developing men. Teachers for tomorrow can not serve their internships at the foundries of technology and the keyboards of computers. Tomorrow, as yesterday, we serve our apprenticeship at the very bench of mankind.

## 2.

### A VIEW OF OUR COMMITMENT

Norman R. Bernier

University of Wisconsin

The theme of the first national meeting of the United States Section of the World Education Fellowship is 'Ideas to Grow On.' I will, therefore, attempt to provide some views which will reflect what I believe to be fruitful areas to probe in a search to discover the nature of the commitment which we share. Needless to say, I recognize that these views may be contrary to some that are held by other members of the WEF. However, in the spirit of the fellowship which permits and indeed encourages compassionate disagreement, I will pursue my course.

The name of our fellowship, the World Education Fellowship, provides a fitting **porte-cochere** to a probe into the nature of our commitment.

A fellowship is a community which is composed of individuals who are bound together by beliefs, feelings, and goals. Because we share similar expressions of the aforementioned elements, we remain united in our commitment. Although our community has not been institutionalized into a society, we behave in a way that reflects our unity. The bond which unites us can be sustained without



the creation of detailed institutional agencies or specified procedures. Indeed, well-defined organizational patterns and clear-cut programs would prevent us from actualizing our commitment in a way that would be meaningful within our diverse environments.

We share a belief in the emergence of a dynamic world community and we believe in the grandeur and dignity of the individual. Our unquestionable faith in the destiny of man propels us to seek a greater understanding of man and his world. We believe in the unity of the world family and we struggle continuously to ensure that we will not be ensnared by the limitations imposed by provincialism and ethnocentricity.

We share a feeling of compassion for those human beings who suffer because of the inhumanity of some men or because of the de-humanizing forces that exist in the modern world. We share an affection for all of the peoples of the world and we respect individuals for their uniqueness. We are happy to witness the rapprochement of peoples because of the phenomenon of cultural diffusion; however, we reject, I believe, the view that cultural differences should be obliterated. The dynamism of the world community will be preserved and enhanced when cultures are allowed to flourish and evolve.

Our goal is to work toward the development of a world society in which individual cultures and national traditions will be preserved and in which conflicts will be resolved through meaningful dialogue and reasonable compromise rather than through weapons. We do not seek to destroy nation-states but to bring their representatives together to ensure that international anarchy will not ever again scorch the earth. We also seek to save those individuals who are prevented from actualizing themselves because of the horror of alienation. Unless tranquility exists within human hearts and within nation-states, a world peace cannot be achieved.

Our fellowship is an **education** fellowship. By the term education we mean all consciously directed activities which affect the growth and development of the neophytes of the human race. Education includes but extends beyond formal schooling. It is man's way of ensuring that his progeny will be human for without man's conscious direction of the

nurturing process, he cannot develop to the fullest of his potential nor can he achieve happiness. The nurturing process is man's way of overcoming the limitations imposed upon him by nature. Man's instincts are weak and do not ensure his survival in a relatively hostile environment. Also, without education, man's instincts often lead him away from humanness towards unsocial and destructive behaviour. The educational process, therefore, is one which is shared by the family, community, school, nation and the recent arrival upon the scene, mass media.

The third concept which completes our title is **world**. The term, world, expresses our planetary perspective and, hopefully, our world membership. We, while remaining loyal to our homeland and proud of our culture, also sense a deep bond with all human beings. Indeed, I believe, that we agree with Lewis Mumford when he asserted:

Each of us must remember his humanness; it takes precedence over our race, our economic class, our politics, our religion, or our nationality.<sup>1</sup>

We are also progressive. Unfortunately, in many sectors of the educational world, progressivism is viewed as an insidious force and is anathema. However, we must not move back from our stance for the progressive spirit is the very source of our dynamism. We are progressive because we believe that although the present is rooted in the past, we must set our sights upon the future. The world is not static, nor are human beings. We are **becomings** and we either progress in our process of becoming or regress. We are progressive because we believe that our forefathers are not our gods. We believe in change, not because of change for its own sake, but rather because we live in a world of change. We believe in change in education because without educational innovation the school would become an anachronism. We believe in change because the purpose of the school is to serve **people** and not things and the school must adjust to the evolving social order if it is to be relevant.

Within the last few years the world community has moved from a dormant to a dynamic stage. Because of technological advances in communication and transportation and because of a growing economic

1. Lewis Mumford, *The Human Prospect*, Carbondale: Southern Illinois University Press, 1965, p. 257.



interdependence, the world is 'shrinking.' Men are becoming increasingly aware of their interdependence and unity. We share a fear of another world war which could result in the genocide of the human race. Our joys and sorrows are shared on an unprecedented scale. We share our joys when humanity's silent heroes discover means to alleviate human suffering. We also share our sorrows when a young President is assassinated or when a daring and heroic young Cosmonaut plunges to his death.

As the world community becomes more dynamic and as the peoples of the world increasingly share experiences, we must seek ways to ensure that the bond which develops among them becomes the source of a lasting empathy. The research findings of our social scientists must be applied to eradicate the 'tunnel vision' which develops because of the limits of our immediate behavioural environment. We must delve into the works of our modern philosophers who provide a refreshing view of man's existence and also heed the messages of visionary men such as Pierre Teilhard De Chardin. Are we in the midst of a psycho-social evolution? Are we on the threshold of a New World? Are we experiencing the gestation period of a new humanity?

The major forces that de-humanize men must also be identified. The struggle against alienation should be one of our major concerns. The causes of the two basic forms of alienation — sociological alienation, which exists when an individual is unable to actualize himself because he does not 'fit' in his society, and psychological alienation, which occurs when an individual cannot discover his identity — must be discovered and eradicated.

We must struggle to remove the barriers to sociological assimilation. In the United States we must assist the individuals 'trapped' in the class identified by its economic deprivation, such as many of our Negroes, the American Indians, and recent immigrants, to enable them to fully share the 'gifts' of our affluent society. We must also protect and encourage those individuals who because of their creativity or innovative thinking have been unable to achieve to the maximum of their potential. Our curricula and 'outrageous grading systems' must be changed to meet the needs of these individuals who are sociologically alienated.

The psychologically alienated must be assisted in their search for identity. We must analyze our social systems with their complex role expectations to discover ways to prevent the fragmentation of the self. Some of the ancillary effects of industrialization and urbanization, such as the isolation of the worker and the 'breakdown' of communities, are de-humanizing and result in man's estrangement from his 'inner-self.' We must also dedicate ourselves to a search for ways to help the individuals who suffer from an emotional scar or a physical stigma.

There are many roads that lead to an understanding of education and teaching. We must probe the aesthetic and spiritual realms to discover new ways to **represent** the nature of teaching. I believe that the major source of educational planning in the Twenty-first century will be the aesthetic and spiritual domains of knowledge. We, the members of the World Education Fellowship, must lead the way. Is it not possible, for example, that teaching which is a sharing of cognitive and affective energies, is in fact a mystical union; a union which exists because man can transcend his physical body and reach into the depths of other human beings' life-energy systems?

The educators of the Twent-First century will be the priests and prophets of the world. They will seek vigorously to understand the nature of the evolving world and will guide all human beings towards an ecstasy of fulfilment in that New World.

We must seek and encourage others to seek knowledge of the phenomena that cannot be understood through the usual scientific methods. What is 'humour,' 'art,' 'compassion,' 'faith,' and 'morality?'

As a final comment, I believe that it is essential for our fellowship to become what its name implies, a world fellowship. It was, indeed, saddening to notice at the Chichester conference that the exciting discussions about world problems occurred between American and Europeans with 'Caucasian faces.' Where are our brothers of other races? Where are our brothers who believe in other ideologies. We are a world fellowship because we believe that all men are essentially similar. Man is more than a bearer of ideologies. He is more than a political creature. He is more than a national.



The day of ideological conflict has passed. We may not fully agree with another man's views of the road to the millennium; however, that does not imply that we cannot sit in dialogue with him. We may not agree with our neighbours' political views but that does not mean that we must deny that he is or that he is **human**. We may believe in American 'grass-roots democracy' but that does not mean that we cannot sit and talk, laugh and, yes, cry with a Communist who believes in 'centralized democracy.' I admit that there are individuals who inhabit our planet who would crush the creative individualism of others and who deny the dignity of man. Are these individuals tormenters because of ideologies or do they suffer from an inner malady which is rooted in their own fear? Such individuals exist in all lands. No nation, creed or ideology has a monopoly on such beings.

I am proposing that we, immediately, open the door of the fellowship to all who believe in the dignity of the individual, regardless of his adherence to an ideology which some of us reject. If we shut the door to some of our neighbours who inhabit the earth with us, we shall be shutting ourselves off from our own humanness and in so doing, we shall die from atrophy.

The aforesaid suggestions are provided as areas to probe and not as elements of a creed. Our greatest enemy is dogmatism and if I, or any member of the fellowship, should attempt to establish **the way** rather than a way in which we can move, such would be a violation of our commitment which rests on diversity and individuality.

### 3. **NEW HORIZONS FOR HUMAN POTENTIALITY**

**Virginia Macagnoni**  
University of Alabama

Educators at all levels, in many spheres of influence, and in many cultures, must make the effort to understand human potentiality and what it might become in a cultural setting, that is, man and what he might become in his world. Broadly speaking human potentiality might be viewed as what the individual has by native endowment plus consideration for what might be developed in a cultural setting. Major dimensions of human

potentiality might be categorized as: (1) **Physical** — strength, optimum operation of the various systems of the body; (2) **Social** — sociability, capacity for building new patterns of human association; (3) **Intellectual** — intelligence, that is, powers of perceiving, mediating, conceptualizing, aspiring; (4) **Emotional** — mental health, capacity for happiness and love. How these four dimensions work, one in relationship to the other, determines the level at which the individual behaves, the adequacy of his behaviour, and the extent to which he can become a fully-functioning self. Educational processes can help the individual to approach the recognition of and achievement of his potential as a fully-functioning being capable of living in his world.

A major thrust toward awareness of an environment essential for a release of human potential was indicated at the Askov Conference by Nielsen who affirmed, 'The child is a dynamic entity in a world that is ever moving.' She implied that his growth challenge is to become aware of the facets of his dynamism within the reality of this world that is ever moving. He must consolidate these awarenesses into an identity that is fluid enough to permit him to cope with the emerging problems and aspirations of his world.

Educators the world around must give commitment to the idea that a major purpose of education is the release and the development of the major dimensions of human potentiality, each in relationship to the other. The excitement of the day is that the knowledge explosion has created significant new breakthroughs in the human and physical sciences which enable us to redefine what man might become in his world. Human potentiality is not as limited as we previously thought it was. Given conditions that are propitious for multi-dimensional growth, there may be no ceilings. That 'man is no longer a mere cog in a vast cosmic machine' (Northrop 1962) is an insight that has been established as part of the breakthrough in the new knowledge by noted philosophers, scientists, theologians, aestheticians of our times. Man can and must work with his own creation. Huxley (1961) asserts that God did not leave creation complete, that human beings are the exclusive trustees for carrying forth the progress of the world.

De Chardin offers a new concept of love as 'energy seeking to expand itself' (1955). From Huxley, de



Chardin, and Fromm (1955, 1956), it may be inferred that man can do a better job of giving birth to the self when he has access to and can use energy derived from the love orientation, and when he can extend this orientation to create new patterns of human association.

That contemporary science is 'more poetic than poetry with respect to its capacity to raise the human spirit to the envisagement' of new possibilities for life and what it might become is an insight offered by Northrop (1962). He describes two means by which the new science has extended the reaches of man. First, he suggests the unfolding of the reality of the physical universe . . . new concepts of time, energy, matter, distance, even beauty. Second, he suggests the unfolding of the reality of the nature of man . . . the unconscious and the subconscious, the richness of the self, the role of self-understanding, common human needs and ways of fulfilling them, broader concepts of intelligence. The new science had equipped us with better concepts about the nature of the world . . . man and the physical universe and the laws that govern both.

The new knowledge has created new input or energy which if analyzed and studied by educators could give a vital sense of direction to curriculum development, perhaps to a redefinition of the goals of general education and to special study. The new knowledge if analyzed and studied by scholars the world over could give a vital sense of direction to human development, which is an ultimate purpose of curriculum development.

We must create opportunities for study and multidimensional analysis of the four dimensions of human potentiality mentioned in the beginning of this paper. We must enter an interdisciplinary, intercultural kind of dialogue in which we bring the new insights to bear on common human problems and aspirations. Out of such an endeavour perhaps we can arrive at fresh thinking and new assumptions.

If this kind of involvement is an excitement for us, then we must create similar and appropriate involvement for youngsters, at a very early age. They may have something extremely significant to say. The frontier of the new knowledge is world to conquer. Youngsters can become depth researchers of questions that have to do with the human condition. We should not be afraid to let them

become interested in the improbability of the human environment. It seems that such an excitement would do much to reduce the all too prevalent apathy that we find among youth and adults. It may do much to reduce the feelings of hostility and anger that we find among the world's youth.

The fact that a new definition of human potentiality is emerging is creating new aspirations among men, new aspirations for wholeness and depth of understanding, that is, among those who have had access to the new knowledge and the opportunity to create their own insights . . . the opportunity to ask the 'so what' question. The disciplines are furnishing new knowledge and new ideas which in turn are creating new energy which man can use. There is more energy present in our human environment than we have ever had before. Increased energy gives new extensions of self, new power to continue to identify, to develop, and to use more human and natural resources to remove disadvantage in whatever form it may exist wherever it may exist. There are new possibilities for extending our creative processes of knowing and for using our knowledge to release the potential of the world's people to find and to realize more value-satisfying ways of living, to continue to improve life and to believe in its improbability.

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#### 4. DIMENSIONS FOR PEACE IN SCIENCE

Abstract by Dr W. Scott Worrall

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This paper is based on the assumption that thinking on science and peace and on the kind of emphasis in this area appropriate for liberal education is deeply and fundamentally influenced by individual estimates of the danger of world destruction. It is useful to imagine two idealized types of thinking, one



optimistic and the other pessimistic. The thinking of most people is some sort of a mixture of the two types.

The optimistic type says that the possibility of world destruction is negligible. This thinking is described by ideas such as: the horror of nuclear war has ended major war; humanities and social science will give sufficient wisdom to control science; more science will give control of weapons; more science will solve problems like food, population, pollution and living standards and that these solutions will ensure peace; modern weapons differ only quantitatively from older weapons and therefore world danger is no greater now than in the past.

The pessimistic type says that the possibility of world destruction in the immediate future is very real. Examples of the pessimistic ideas are: social institutions cannot control the power and the rate of increase in power which science provides; the price of science, i.e. risk to the world, for the good features is simply too great; the real tragedy is that the activity, i.e. science, which frees man from so much misery, is the very activity which is going to do in the world; man is so dazzled by the good side of science that he ignores to too great an extent the bad side; the greatest danger is the fact that man learns by experience but man is now in a situation where experience is no good because nobody would be left to benefit from the lesson; ironically, the more we stress logical, scientific thought, the greater the danger becomes; destruction will come from an unexpected, unpredictable direction.

The optimistic ideal leads to thoughts such as the following concerning science, peace and liberal education: science is the one common language of mankind; scientific truth is universal; science liberates the spirit of man and frees him from superstition and magic; science teaches clear, rational thinking and enables man to handle world problems logically and effectively; science is an inspiration for the social sciences; science leads into a new philosophical view of the universe, a view which increases the dignity of man and which allows him to stand on his own feet; science faces facts and handles them creatively; science offers exciting and promising opportunities for cooperative efforts among nations; science frees man from the tyranny of nature and war and is leading to a golden future

of creative activity.

The pessimistic ideal leads in the direction of thoughts like: students should learn about science, intrinsically and as a social force, in a balanced atmosphere where dangers are considered as seriously as good aspects; to teach that a price is paid for each advance; to attempt to think about the incomprehensible, i.e. the real possibility of world destruction; to try as best we can not to live in a fool's paradise.

The question is, how does a person know where to take his stand between the two ideals. For want of something better, the sense of relevant statements by United States Senators during the debate on the Nuclear Test Ban Treaty will be presented.

## 5.

### **DIMENSIONS FOR PEACE IN THE ARTS**

Abstract by **Dr Samella S. Lewis**

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'Docility, apathy, insensibility — these are the achievements of education in our time, and they are achieved by the suppression of individuality, sensitivity, creativity. Social conformity or convention demands a general frustration of personal instincts, the surrender to herd instincts, which then carry the individual in the ebb and flow of their aggressive attitudes. For when the individual has been deprived of his creative functions, he is ready to take part in collective destruction. And then, if he can't have the real thing, which is war, he will indulge in fantasies of cruelty and murder, mass produced for one and all.' — Sir Herbert Read.

Never before have the values of art been as essential in keeping mankind ahead of disaster. A great need of the times is for the human, esthetic and 'spiritual' values which reside in the arts. The development of these values is not only a need but a responsibility.

It can be said that art results from a deep rooted urge to modify, introduce order into experiences and reflect man's personal interpretation of his emotional and intellectual experiences. Art covers a range of activities as wide as the basic experiences of life itself. Man desires to re-create and share these



experiences with others because they are emotionally significant and intellectually meaningful.

This ordering of experiences follows principles which can be found in nature and human desires — principles which suggest that ideas and emotions be filled into some unified design or plan of action.

Consequently, a work of art becomes a whole experience that reflects a unity of effort. To organize experiences in this way, to incorporate into it order and design, demands a logical procedure or plan of action which will aid in insuring that feelings and thoughts become intelligible. The strength of art, therefore, lies in the structure which derives from man's inner desire to impart to his world an order which in varying degrees is present in all activities.

Is there some possibility that thinking men might find in art a molding character and ethical values that have been overlooked? Far from having to do merely with pictures and statues, art is the process of intelligence by which life turns such pictures and statues into the most interesting account of its own condition. The realm of art is closely related to man's deliberate control of the world of materials and movements in which he must make his home.

Art can satisfy a felt need for activities which would confirm people as individuals. It provides opportunities to deal with feelings and emotions, where individuals could place their experiences into value relationships and where necessary feelings of importance and uniqueness could be sustained.

The basic issue which divides the world today revolves around the importance of the individual.

The arts are one of the few remaining areas where the individual remains as an effective and controlling agent. The works of many contemporary artists seem to reflect the necessary right of each person to individuality. It is important to know that any man is different from any other man and that these differences, when held in relationship can become assets. This and other common factors give evidence of the enormous potential which resides in the arts as a means of developing understanding among peoples of the world. Free of the many difficulties that plague verbal communications, the goals of art are more readily seen in context with human values.

6.

## **DIMENSIONS FOR PEACE IN THE SOCIAL SCIENCES**

Abstract by **Dr Ben Morealle**

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Since we are living in an epoch which might be likened to a long revolutionary fuse attached to an impossible technological dead-end, it seems imperative that we examine the possibilities for peace from every dimension. One dimension is friendship.

Friendship cannot come about through the understanding of one partner alone; the understanding of the self and the other is needed. The Social Sciences can help us understand ourselves — the West — by asking such questions as: Why is it that the West went looking for the East and not the East for the West? Why is it that no Chinese Columbus came looking for us? Is there something peculiarly aggressive about Western civilisation — an aggression which has produced both good and evil? If this is true, what are the origins of Western restlessness and aggressiveness? Can it be that our drive for equality which forces all into competition is the source of aggressiveness?

This self-understanding is necessary before we go off to understand others. Self-understanding and the understanding of others are essential for friendship. Indeed, one without the other might be dangerous and an obstacle to lasting peace.

The possible contributions of the Social Sciences to thorough understanding and friendship are many, if we are willing to change from the existing banal routines. History can become, not a method of stringing dates and historical anecdotes for either the bewilderment or amusement of students, but a rational means to an understanding of our traditions and our times. At the same time, it can study the cultures of those who will become our friends; it can attempt to understand their traditions, their psychological make-up, their values, their economics, their culture and do this in the knowledge that friendship is possible.

Educators have an opportunity to bring about changes in these existing programs, to set an example. For their problems are not much



different from the international problems: that is, how to bring about revolutionary change without alienating a good portion of those involved; for alienation of nations is often the first step to war. These changes, too, should be brought about in the spirit of understanding and friendship.

The use of words such as 'friendship' and 'understanding' runs the risk of the ideas being set aside as banalities. However, our purpose should be to look beyond the banal use made of such words. We might even try to understand why the word 'friendship' has come to be regarded as a banality — just as the tedium of one war following another has been accepted as a banality.

## BOOK REVIEW

### Mathematics Workshop

R. A. J. Pethen  
MacMillan; 55s

Mathematics Workshop consists of four sets of cards with approximately 50 workcards in each set. Each set is printed in a different colour, and the whole graded to cover a four year course for Junior School children. The philosophy which underlies this set of cards is based on the current mathematical vogue of discovery which is summed so neatly in the phrase 'I do and I understand'.

The author, who is a Dorset headmaster and one of the original members of the Dorset Workshop Group, has had a great deal of experience of the kind of practical activity which is so stimulating to children, consequently the cards would form a valuable adjunct to the activities of any Junior class.

Mr Pethen has used the concentric method of development in the cards where the topics of the first set are repeated developed and added to, in the second, third and fourth sets. When my own children tried some group work with the cards they found them rather flimsy and inclined to bend at the corners. This difficulty can be easily overcome by using plastic covers for the cards in current use. A more serious objection however was the high reading level required in some of the earlier cards when slow readers tended to lose interest. The teachers book contains a list of apparatus all of which is reasonably simple and easily obtainable but I felt a list of apparatus required, perhaps placed on the back of each card would have aided me in the preparation of workshop time and speeded the children in their activity work.

In any set of 224 cards it is possible to find ones to criticise and some cards require a great deal of additional explanation before the children can attempt the work but on the whole I found the cards useful in that they take a lot of that which is best from traditional mathematics but disappointing in the lack of modern mathematical work and ideas.

N. A. Pass

## *The Poverty of Initiation in Contemporary Education*

Lalit Jaggi

'The death of ritual has led to the blocking of the outlet of the unconscious, the dark side of human understanding. From the grossest beginnings in primitive religion there has always been some sense of the transcendental whole to which man could re-unite himself through ritual, and to which he could signal by the use of symbols. There is very little left of it at the moment. Our artists struggle, but it is hard for them; they are priests in an atheistic society.'

(J. Hawkes: *The Crystalline Society*.

*New Statesman and Nation*, 25 September 1948.)

### Introduction.

Primitive society, basically concerned with group welfare, evolved its own means of converting the child after a short period of infancy from a growing individual into a functional unit serving the whole group. The child's individual status or uniqueness mattered little; in addition to the rigid, religious attitudes, he was required to develop the proper social attitudes and disposition conducive to the perpetuation of social cohesion.

In the absence of tribal laws, a battery of rigid customs and ceremonials served to preserve states of civilisation. Religion was used as the basic reinforcing ingredient in all rituals, such as the 'rite de passage', that bridged the gulf between childhood and adolescence. Since such a ritual contained within it positive as well as negative rites, it acted as a social deterrent and became the preventive instrument of the unwritten laws.

Ceremonial ritual also recognised the need for constant 'regeneration' in the perpetuation of the species. It recognised, too, the reflection of the harsh and the mellow in nature as seen in the dichotomy of man's nature, of the sacred and the profane. Fixing the regenerative processes tended to help on the quiet flow of existing culture patterns, hence the formalising of rites, particularly those concerning birth, death, marriage, and those accompanying an individual's 'life crises'.



Some anthropologists, such as Webster and Schurtz, have developed theories on an assumption that initiation coincided with puberty. Schurtz traced all rites to an 'instinct of sociability' or gregariousness. Arnold van Gennep argued that physiological puberty and 'social puberty' were essentially different, and only rarely converged. In most primitive societies, however, which by their nature tended to be homogeneous, a 'life crises' ceremony that was considered indispensable was one that marked the attainment of puberty. Although such a ritual varied sharply from culture to culture, and could cover twenty years of the life of a child, as with the Australian tribes, yet a single common streak marked them all. This distinguishing feature colouring every ritual of initiation was its basic three-phase cycle, of 'separation, transition and incorporation'. The boy's ties with the women and children were broken (i.e. he was purified); he was invested with the rights and obligations to take part in war (i.e. he was instructed), to lay the foundations of family life, and to observe the rites and customs necessary for the well-being of the tribe (i.e. he was assimilated).

The Tuscacora of North Carolina realised that initiation was, in this sense, the oldest form of public instruction, when they said over two hundred years ago that initiation 'was to them the same as schools were' to the Americans, and that it was in effect via initiation that they were taught 'good breeding and letters'.

Older civilised societies that were non-homogeneous contained within them strata of homogeneity in the shape of cults, groups or casts. In the western world it was the Greeks, whose firm beliefs in education encouraged a boy's gradual transition from play first with mother, then with toys — away from mother, and the final separation in the company of men and assimilation into the world of men. Amongst the Parsis, a minority group in India, the 'naojot' was (and still is) an initiation ceremony of investing a child with a sacred shirt (sudrah) and girdle (kusti), which must be worn throughout the remainder of a Zoroastrian's life, though otherwise he may adopt any costume. In Sanskrit law, 'even a Brahman before his investiture, is no better than a low-born Sudra'. He must be 'regenerated'; he must be 'twice-born'. In order to do so he must go through the process of death in the old world, birth in the new. He must pass through the stage of

'upanayana' (the relationship with the guru or teacher) before he can become either a novitiate or a priest. He must be a novice (brahmachari) before he can be 'born again' on the reading of the Hindu prayer (gayatri), and before the final ceremony of 'return' to society (samavartana) can take place.

### **Initiation Defined.**

Initiation as a term was first used by students of religion who saw it both as a 'technique of magic or worship', and as a part of the 'ethical or control system of religion'. More recently it came to be used by another group, the anthropologists, who stressed rites and initiation ceremonies as obvious and inescapable characteristics of the primitive culture, while recognising their dominant position in the development of religion.

Implicit within the term 'initiation' are both the conceptual and contextual inferences, that the method of instruction is formal, usually the design of one trained and skilled in his field, and in authority over lay participants (or initiates). The instruction or introduction of principles or observances was highly formalised and ritualised in content.

Basically, therefore, initiation implied exactness and precision in procedure; it contained an element of rigidity; the longer the procedural period of initiation, the more binding became the net of principles to be observed; and finally it implied a uniform standard of rightness and correctness on completion.

Transposed from the socio-religious to the educational field, one would find this triangular system in all its aspects; one would find the rigidity of procedure, a uniform sense of rightness and wrongness in the social, academic and 'specialist' skills, and a seeking after precision, although varying from age to age. Differences between rites of initiation and education rites would chiefly be seen to lie in the philosophy underlying the two ideas.

### **Initiation and Education.**

Both initiation and education may be regarded as accepted intermediate processes connecting and bridging two otherwise distanced areas of life. Initiation, whether of the Buddhist, or of the Catholic priest, was a formulated transition from an ignorant or profane existence to one of knowledge



and wisdom on the one hand, and salvation through the baptism of water, fire and spirit on the other. The rigid transference of tabulated observances and rites was considerably helped by the unvarying and controlled method of transfer. Implicit within this cult, was also the concept of the defined product of the germ implanted: whether Brahman or Catholic, whether bhikshu (Hindu priest) or ge-long (Tibetan priest), at every stage of the initiatory process, it was the pre-determined status in society that was of prime importance. The elders and scribes responsible for laying down the rites of procedure accepted the idea of the specialist knowledge as that beyond vulgar comprehension. They laid down the law for the benefit of those who would never measure up to any comprehension of this vast body of knowledge, much less begin to sift value from dross, or keep an eye on what would philosophically be worth transmitting to future generations. Indeed, even today, philosophers heartily support the futility of every generation, and therefore logically, every individual, seeking to begin at the beginning, without accepting any of the extant body of knowledge, to learn all and sift value and fact according to his own personality and pace. Paradoxically, this idea is not dissonant with one allowing for free intellectual enquiry and individual rational thinking.

Yet, one can see the weaknesses of the initiation system which allows little scope for any dialectical progression or regression in society. This system seems essentially the pattern of a static society, a pattern likely to explode when faced with scientific and technological progress, a pattern which is goal-orientated, and which derives its strength from this source, that for thousands of years it had survived in the same state. The Brahman priest today may have a car and a radio, he may be living within earshot of the Bhakra Nangal (a dam, a part of the Bhakra Nangal River Valley Project) sound, yet as a priest he would still be living a mode of Brahmanism and mouthing rites that have changed little since antiquity. His would be a rigid way of life that derives its validity from the ancient Vedas, and still continues to perform its function in the spirit of the tabulated Vedic principles, unaware of its anachronism in a vastly changing industrialised society.

Against this intricate background of social and cultural interaction and initiation, the processes of

education become comprehensible.

### **Initiation and Historical Education Processes.**

Many of the ancient societies and cultures realised the value of separation for the purposes of instruction. The Buddhist 'pravrajya' may be equated to the Brahman 'upanayana', by which a boy was admitted to a teacher's hermitage or ashram. The idea could be said to be extant in the practice of the novitiate amongst Catholics in their preaching and teaching orders. Since education in England began through the church and the university — the 'Establishment' — with their recognition of the Greek idea of an educational élite, much of their rigidly held ideas were retained for many years. The rigidity could be seen in the content of the curricula and mode of instruction. The authoritarian teachers were undeniably and knowledgably versed in their subjects; much of classical literature was taught; religious knowledge was crucial; morality of a set kind was imparted — of bravery, of chivalry — for those destined to rule and govern and command. The teachers within the Establishment schools wore halos of a special brand. Their authority and learning were beyond the pale of an ordinary mortal's mean questioning. The young were taken under their wing and instructed in the gentler arts. Here the mode of instruction and indeed the curricula were more or less suited to the end — that of continuing to breed the polite gentry, the devout, learned clergy, and some dedicated professionals and men of letters.

This gearing of the system to an educational élite spread its sponge-like ramifications through the universities to the schools. With the establishment of compulsory education, it created — and is still continuing to create today — problems in particular for the larger percentage of child population who would have no chance of reaching the standard of university requirements. Local authorities, and more particularly, the school staffs, have been concerned with the lack of direction for secondary modern schools. Perhaps, later, when seen in a more historical perspective, these schools will be cited as examples displaying the weaknesses and strengths of a system which allows for complete autonomy\* of school administration to headmasters and headmistresses. In general they have patterned themselves on the grammar schools with similar

\*(Ostensibly under the LEA, the school is virtually controlled by its head.)



goals in view — i.e. paper certificates showing to parents and society that at least some pupils have reached grammar school standards in some subjects. GCE and RSA examinations have given direction to part of the syllabus, but the so-called 'general education' has become a hodge-podge of syllabuses that were slightly toned down, manipulated, attuned to the 'lower' ability population. The better qualified staff of necessity has been given the examination classes, as these children's future is considered as being 'at stake', not to speak of the reputation of the school and the kudos of the head.

With the planning for comprehensives some of these problems may be considered as being near extinction, yet on a closer look it becomes apparent that some of these mushroom growths are likely to be carried into the new schools. It is true that a larger grant by the local authority is bound to make for a better qualified staff. It is also true that provision for the sixth forms is likely to attract graduate teachers, who will then naturally be used in the teaching of other classes, thus making it possible for better teaching to be available to a larger number of children. Yet the numbers of the pupils in classes are not likely to decrease. More importantly, allowing for IQ variability and accepting the child as a product of its potential and social environment, it is unlikely that the comprehensive will forgo the problems that have nagged secondary modern schools in the past. The latest ILEA Report on Comprehensives, published this year, mentions, to the satisfaction of all, the 7,613 who passed their GCEs. But beneath this glib detail lurks a tragedy. What of the 3,818 of the 11,431 candidates who were not successful in even one subject? The tragedy lies in their working uselessly to an examination curriculum, in their being pushed beyond the bounds of normal ability. Even if one were to recognise peripheral factors such as temporary illness or poor exam performance, the numbers of those failed adds up to 33% of the total. Surely this wastage is too great and speaks volumes for the children's loss of social prestige and inadequate preparation for life. Surely the need of these children was for something other than an education that was exam-orientated?

### **Initiation and the School.**

Like the Greek 'gymnasium' and the Hindu 'ashram', the English school today is entrusted with the

implicit task by parents and society of churning out educated, skilled young people, having initiated them into some of the mysteries of knowledge and of the living culture. This task is made complex by the changing rôle of the school. Whereas, earlier, schools existed to impart knowledge on an agreed range of subjects, today, they are asked to 'provide conditions and relationships' conducive to fostering the personal development of all children in the school, varying as they do in age, aptitude and ability. The Report of the Advisory Council on Secondary Education in Scotland (1947) summed up the problem thus:

'Christian teaching is at one with Greek philosophy in finding human life meaningless apart from society. It is clear, therefore, that our supreme requirement of the secondary school must be something which has been much less highly regarded that it should provide a rich social environment where adolescence grows in character and understanding through the interplay of personalities rather than by the imparting of knowledge. Education thus presents itself as at once preparation for life and an irreplaceable part of life itself; hence the school is to be assessed not by any tale of examination successes, however impressive, but by the extent to which it has filled the years of youth with security, graciousness and ordered freedom . . .'

Life in school is recognised as being a period of transition, bridging the gulf between unconscious, carefree childhood and mature, responsible citizenship. It is the time when the adolescent is learning to live with his physiologically and psychologically growing self and his environment, trying to absorb knowledge, learning to see relationships in a new light, trying also to comprehend some of the problems of the world about him. The school is required to absorb all these complex problems, direct all budding initiative, channelise the abounding energy into creative effort in preparation for the 'better life'.

Here comes the first stumbling block. Is the school certain of what society envisages by the 'better life'? To what extent must the school be forward-looking, to what extent should it draw its thinking from tradition, and to what extent should it reflect the thought of contemporary society?

Custom, tradition and the static style of life of a



homogeneous society make the rites de passage not only sacred, but acceptable on account of their rigidity, and therefore easily assimilable. The gradual change from childhood to maturity for a Brahman or Buddhist priest covering a period of years is strictly divided into three stages, each being marked by an initiation ceremony. But in a non-homogeneous society, which allows for variety and variability, how far can goals influence teaching and curricula? One can recognise the difference between American and English thinking on this subject. The Americans are undoubtedly clearer, in that, in addition to their belief in democracy and the importance of this to the individual, they believe in teaching an active kind of patriotism, which to outside observers might seem suspiciously like a defensive stance, but which does to some degree structure their administration and curricula. In this country, however, freedom of thought and speech is taken for granted, and the essential problem, if it be reduced to one, may be said to be the assimilation of life and knowledge by the pupil to the extent that it becomes an essential part of his being and colours his life, as only such knowledge is considered genuine and worthwhile: it is then not likely to make for psychological stress or lie unused on the dunghill of crammed waste.

The stages of rites de passage may be said to be replaced in the secondary school by the arbitrary divisions (streams), according to verbal reasoning and number tests (IQs), and at this tender, pre-adolescent age children are stratified to go through life as an 'alpha', an 'a' or a 'lower' with little hope of a change except for an average of about three per cent per year (in a school of 356) who may be found to be 'misfits' in their years and promoted or demoted.

### **The Pre-Adolescent.**

Children entering the secondary school are seen to be at different stages of physical and mental growth. Many are still the bouncy young, unaffected by the growth spurt, who find it a torture to sit still. Physically and mentally restless they tend to veer uneasily between childishness and sophistication. Inner tensions may give rise to rapid changes of mood. A series of set-backs may leave a boy or girl despondent, but a temporary success may find him exulting a few moments later. The lowering of energy may be recognised in the fact that periods of tiredness may alternate with spurts of activity.

The points of maturation differ widely in the pre-adolescent, as they do indeed in the adolescent. Although it is difficult to generalise from the experience of one school alone, yet there may be some basis of fact in saying that whilst the so-called 'alphas' are more mentally advanced (being open to influences of reading and some academic work); the so-called 'a's tend to be more socially advanced (being open to influences of relationships), although completely unsophisticated and immature in other ways.

More and more pupils come to the secondary modern aware of peer-groups, if not belonging to one already; others look forward to belonging and to assimilation. For the gang tendency seems to be the all-important refuge in which they find safety and strength. The gang tendency seems to be the prerogative of the second and third years, not the first, as they are still finding their feet in a new situation, and not in the fifth who are themselves the pace-setters. They are the idols, the perpetrators of the youth culture, mirroring both the aspirations of the younger members of the school, as well as the trends of contemporary peer-groups in the outside world.

'The inclination of the pre-adolescent is to live up to expectations. In their world adult standards loom large as guides to both thought and action.' (Wattenberg.) 'He is both more independent and more dependable' (Gesell and Ilg), even at nine or ten.

Prestige is not the only goal of the pre-adolescent defiance of parental authority. He is sure to rebel against some restrictions. He may seek independence yet hold on to the delights of childhood; he may seek the teacher's approval within the classroom, yet outside he may lavish odd names on her. Such ambivalence is particularly obvious in pre-adolescence, and in much of the adolescent stage as well.

Nervous habits may suddenly emerge, such as nail-biting, hair-twisting, blinking, facial grimaces, lip-chewing and body rocking. Giggling, which becomes common, is a sign of tension. Worthless junk becomes prized. Secret codes sprout out.

This is the time when reaction to parental behaviour becomes obvious. If parents react to the child's



rebellion with threats and punishments, he is likely to bring a restless, defensive, often negative attitude into the classroom. A child may avoid friends if it means constant nagging and rows in the home.

In such a state of undigested adjustment, part-turmoil, part-freedom, the adolescent arrives at the secondary modern school.

### **Initiation Consummated.**

On the first bewildering day of term, groups of youngsters, of various shapes, sizes and in variegated dress, huddle about the corridors. With the new sound of the new bell, a period of conscious 'virtuousness' begins for them. As they blunder into the assembly hall, temporarily distracted, they are aware of being flies in a giant web. Their varying shades of nervousness dissolve into forced or partial smiles as they are effusively welcomed by the headmistress. Gradually a warm glow suffuses their cheeks, as they are made the centre of attention and interest. Then it is the turn of the staff to appear only statuesquely conscious, or to momentarily admire the points of their neighbours' shoes. As the glowing picture is splashed to a deeper hue, hundreds of willing hands and arms seem ready to appear, to guide faltering steps, of watch-tower minds ready to stoop and murmur 'sweet nothings' to calm lost souls. Staff and prefects alike seem ready to lay down their lives to 'save the few'. With the formal welcoming of the new additions to the community, the initiation ceremony is over. Their 'upanayana' has begun. Now they will need to accord to the rules of the school and to learn to recognise their 'ashram' as an institution to be proud of, to respect their 'gurus', their peers who have the advantage of years and experience over them. From the first day the endless ritual of classwork and homework is going to be pattern of their lives; they will need to learn to live up to expectation — their own, their parents' and their teachers'.

Their minds ballooned with a sense of importance, the newcomers file out of the hall, prefects lining the route. As they are about to enter the classroom, their bubbling enthusiasm is dismissed by an obstacle in the shape of their form mistress with a Mona Lisa smile — and yet another ritual is to be learned. A crocodile of twos must likewise stand in smiling stony silence before it can be admitted into the

teacher's precincts. As they enter the Holy of Holies, if they so much as whisper, out they must troop again till the ritual has been executed to the satisfaction of authority. Now they must wait silently behind desks, wait to be wished good-morning by the form mistress, return her greeting with direct gaze, under sufferance of some dire punishment, and wait till told to be seated.

Almost imperceptibly the machinery of controls is set in motion. They are drilled in the procedure of the classroom, of registration, the collection of 'dinner money' on Mondays, of the ritual of 'House', school and form assemblies, of classroom behaviour. They are gently initiated into rules, 'that are really few', of playground and dining hall, of the gymnasium, of the swimming baths. Yet as they move from teacher to teacher in the secondary modern school, they meet with new rituals, individually manoeuvred to baulk their already over-stimulated mental functioning. Every subject teacher doles out sets of books that are carefully listed, in greater quantities to the 'alphas' than to the 'a's. Minutely detailed instructions are given about the care of books, replacement of exercise books, and each child is issued with a ruler and pencil, the first and the last they are ever to receive officially at school. Time-tables are handed out and explained; places are distributed in class; form-captaincy and vice-captaincy are contested.

Gradually the control dials are turned, and the bubbling pre-adolescent is made to acknowledge and accept the limits of his new environment.

### **The Set-back at 11.**

Few children who enter the modern school are free from the clutches of the 11 plus failure, or of rejection at eleven (when no examination has been taken). They are aware of being labelled and categorised as second-class citizens. Whether the children are streamed or merely grouped in the first year, they soon become aware of the subtle hierarchy through the teachers allocated to them, and through their curriculum (text books and homework set). Schools continue this form of disguised streaming as they feel they must keep one eye on the future — the examination success of the pupils, the prestige of the school, satisfaction of parent and neighbourhood expectations.

There is a special minority of two or three every



year, who start with a peculiar resilient brand of self-confidence. These are pupils who have consciously chosen the modern in preference to the grammar school.

One girl with an IQ of 128, refused the grammar school place as her closest friend was not offered one. Another, a quiet, retiring girl, with an IQ of over 130, chose the modern for a similar reason. Her parents, however, approved of her choice as an elder sister had silently drifted through the modern school, apparently very happily. With an elder sister at the school, a third girl, with an IQ of 136, preferred the modern where, as her parents put it, 'she was not likely to be pushed'.

These children are sensitive, and provided the home continues to be stable and to reinforce the school ideals, they tend to sail through the school, academically and socially at ease, working well, yet not finding the work beyond their capacity.

Contrasted to these are the antipodal silent minority who are nervous of school, who attend school conscientiously, work diligently, but who spend sleepless nights and remain silent in class. For such the modern school is a boon, as here they are likely to be allowed to set their own pace, and to become involved in classwork as they are ready for it. Those of average intelligence may take up to two years before they begin to shine in an individual light. It was only at the end of the third year at school that X showed some of her individuality in her essays, and in the fourth year, when the loss of the mother might have broken an ordinary child, she showed extraordinary resilience and pluck in running a home and attending school.

Many of the bouncy, bright neo-adolescents, one-time prefects or the privileged would-be leaders of the junior school, suddenly find a complete reversal of attitude on the part of authority. The controls once set, their buoyance is curbed, they are made to conform; they are now continually eating humble pie. The frustrated resort to rowdiness, others to 'cheeking', yet others to intentionally forgetting books and equipment.

The mature and adjusted find no insurmountable problem in coping effectively with the complicated ritual of lessons and play. Those with home problems and the less mature cope ineffectually

with the diverse time-table, with rushing through sprawling buildings to remote classrooms, working disconnectedly at various subjects with an increasingly large number of teacher-personalities, instead of the junior school situation where adjustment with one teacher was comparatively easy.

### **The Initiate and his Home Background.**

Apart from the physical problem of coping with a new environment and working on new dimensions with unknown personalities, the initiate is struggling with a variety of adolescent problems. Above all, she is looking critically at the established order of society as she sees it reflected in the home and at school, testing and questioning it. She is attempting to mould the order, unaware that she in turn is being moulded by it. There is also a positive need to arrive at some tangible values that would be a unique form of initiation into life.

Whereas in primitive and homogeneous societies the basic family unit was the compact group, through a process of individuation, mothers and fathers today have come to function separately in their rôles as parents. The traditional concept in family life has been replaced by what Bossard and Boll term the 'companionate rôle'. But amongst the working class, skilled, semi-skilled or unskilled, in an area such as Brentford, one would find that such a statement would have to be modified. Although the two parents are often functioning separately, there is little evidence of the 'companionate' rôle of either parent. Perhaps the economically comfortable of the working class achieve this rôle, which may be said to be positively confined to the educated middle class on the whole. This may mean no more than one-twentieth of the modern school population. Typical of this class would be ambitious families as the parents of two cousins, A and B.

Both talented, happy girls, they reflected the organised activity of their homes. They enjoyed the luxury of pony-riding and holidaying in Italy every summer. Yet both mothers (who were sisters) worked as 'dinner ladies' till one decided to join her husband in managing a pub in Hammersmith. Though this change of status gave B a new aura of confidence, constant friction amongst the parents working too closely together, added to the new life that she saw, brought new strains of adjustment into her life. Her concept and image of herself seemed to have become magnified, and unaware,



she seemed content only in 'queening' it over her friends. Moth-like, she attracted the weaker members of her class, creating new problems of jealousy and schisms for her companions. To her, this experience was totally absorbing. B's parents, busy in their new work and intellectually incapable of seeing her problem objectively in relation to her previous sheltered experience, were unable to detect the need for guidance. The change in her attitude was seen in her behaviour around school where, given the least opportunity, she seemed unable to concentrate or control the flow of chatter or giggles.

A, her cousin, steady, with a more practical-minded mother, continued her life through the third and fourth years (which are often the most turbulent emotionally) in a fairly placid manner. Her background gave her a security that reinforced her learning attitudes and also a certain openness of manner often verging on the aggressive. The centrifugal force of her life was a positive one — her intense love of horses. She aimed to work in a stable. Her aspirations and ideals gave her positive goals, and since they were of a practical nature, she was able to keep her hold on reality. There was no negativism in her personality, nor any hiding behind day-dreams.

Such girls, and those with stable backgrounds and sound familial relationships, find the transition from junior to secondary modern a less painful one. The patterns of family living tend to be more settled. Both parents co-operate to observe rituals around meals, vacations, anniversaries, and use their leisure hours in a more collective way. Third generation members, i.e. grandmothers and grandfathers, help to continue ritual. Thus here ritual serves as a 'disciplinary, adhesive and vitalising function'. The concept of the 'rite de passage' seems to be transformed. It is no longer centred round a magico-religious ceremony, it is more secular in its function. Basically, though, it tends to provide security for the child by standardising responses of affection and etiquette. The homes of such children are a help in satisfying and reinforcing needs.

These types of girls are few: their refinement shapes itself on the best example with ease and humour; their adolescent stage is manoeuvred with aplomb, with little disquiet, they emerge from the chrysalis stage not gawky and giggling, but as poised, relaxed individuals who have won their fight of self-

preservation. In spite of their seeming quiet, they exude such confidence and self-reliance that they are popularly elected leaders of their groups.

What of others like P and Q? Intelligent girls, aware to a greater extent of teenage problems, each of whom managed three to four GCEs. In both cases, intelligent fathers brought active discussion into the home. Yet these girls had neither the imagination nor inclination to look beyond. The perspective of their vision was limited by their area. The best of their locality was their ceiling; to look further was no aspiration. They were content. It is only when someone finds her way to the BBC (assured with five GCEs) that she finds vast levels of culture she had never known to exist. The immediate and deepest problem is the linguistic one. She realises that she has not the language to cope with her new relationships, but what she does not realise is that she is lacking in the knowledge of accompanying codes and registers upon which such refinements operate. In spite of the hours of hard work that have gone into the making of her with her five 'O' levels, she uncomfortably feels she must look to lower aspirations, return to her locality and cast her lot with her peer-group culture in which she finds her ease.

These cases are, however, in the minority. What of the majority of 'a's and 'lowers' whose ambition is to earn £7 to £8 a week? Why do they see no further beyond this goal? The pattern of such families is a living indictment on the existing social system. Rat race, encouragement by mass media plus the ease and availability of jobs makes most mothers seek employment in factories or offices as cleaners. As the children return from school, mothers leave for work; fathers may come in or stop at the local. The consequences for the child are vicious. She resents housework, tends to let homework lapse, and feels that school should be a place for leisure and not for disciplined study. She is often tired, and yawns her way through most lessons; or, apathetic and unable to concentrate, she attempts to attract attention to herself or to distract others. Often, too, she takes on the mother-rôle in the family, looking after younger brothers and sisters, cooking and cleaning, and therefore resents childish lessons at school. The date of the Battle of Hastings, or the 'Home Thoughts' of a poet 'from abroad', have no bearing on her reality. It is not unknown for these children to be 'bought off' by



parents who are unconscious of the problems they are creating in presenting children with the paradox of privilege at home and strict discipline at school.

Some of these children show the physical effects of neglect and overwork. Many tend to become obese or neglect good food habits, eating a mere packet of crisps and pocketing their five shillings 'dinner money'. A few are even unhygienic in their appearance and dress; some are undernourished and ill-clad. In winter when they shuffle from classroom to classroom across snow-filled courtyards, it is no wonder that instead of studying they wish to sit nearest to the radiators, to day-dream or gossip, to warm their chilled hands or their 'blue' legs.

Parents in this situation with little physical contact, quite naturally tend to lose their authority over the aggressive and rebellious adolescent. Often ill-educated, parents are not equipped to cope with their own frustrations and problems, and hence have little time for their children's worries. They may make feeble flutterings in a vague attempt to limit the movements of their children, and on meeting with no response, withdraw. Or, if they are aggressive, they may make the children resentful and withdrawn. One example of such a type was a lively, well-turned out youngster in the lowest first-year form. An adopted child in a family where a younger child was born later, she was asked to shop and help with the housework and began to resent seeing herself in this Cinderella rôle. Her temper, if given rein in the classroom, could mean a storm and a dramatic walk-out. With little guidance at home and less in school, with no aspirations, she became afflicted with feelings of failure, till her problem was uncovered and tackled.

There are many large families who are living institutions of such an area where 'Mum-ism' is a living fact. Fathers are often weak or inadequate Humpty-Dumpty characters that tend to 'sit on the wall' and let Mum and the Welfare State look after their large families. The children, even when placed in the 'alpha' stream in the first year, leave as soon as officially possible, to help eke out the family burden. It is fortunate for these children that, though difficult in school, 'Mum-ism' perhaps makes them sure of themselves, unafraid even to defy authority if need be.

Although little experiment has been done in this field, and it is dangerous to generalise from one small area of London, yet some correlation does seem to exist between unsocialised, aggressive, delinquent behaviour and broken homes. These girls are products of broken homes — all intelligent initially 'alpha' stream, who, through disruption in the home and lack of direction, have turned from apathy to truancy, and finally are content working below their level of ability and attainment.

Again, though no statistics exist to prove the fact, and although the numbers in normal modern schools seem to have decreased over the past six years, yet there appears to be some correlation between over-inhibited behaviour in children and unsociability in the home. Two clear examples come to mind of girls with over-dominating fathers, one aggressive and often under the influence of alcohol. Both girls are quiet to the point of being a-social, one so remote as to be left an isolate in her class; the other, having a natural innocence and native intelligence won for herself a loyal companion in school.

But the divisions are not always as clear-cut. Yet another academically inclined girl came to the school, who in some way felt 'superior' to the rest of her form — a feeling encouraged by her family. It was only in the fourth year at school that she became completely adapted to her environment. She acted in the school play, and found herself a prominent and popular niche, satisfying in some way her self-image created in part by herself, in part by her parents.

### **The Worlds of the Initiate.**

What are such secondary modern children receiving from the school, and what patterns of the general culture are they being taught?

The secondary modern child is emotionally a 'will-o'-the-wisp'. She is easily affected by the weather, fluctuates between aggression and timidity, between idealism and rebellion, between emotional maturation and mental and physical expansion.

Another important factor that such a child must contend with is that she, like any other adolescent, is living not in one, but in two or three social worlds. Although she is growing out of the world of her family, the stubborn fact is that she still remains in



it. She is dependent upon the family unit economically, and is also tied to it with the intangible bonds of family loyalty. The second concentric layer around her is the world of her peers, a necessary dimension essential to her social growth, as it means status and recognition in the world of other adolescents. The third concentric circle is the 'world of the non-family adult', (Bossard and Boll) of which the adolescent has only been slightly aware. Hitherto, her awareness has been mainly subconscious — through books, television, newspapers and other mass media, and also through relationships with family friends and with peer-groups.

Whereas in primitive societies or sacred cultures these three divisions were not too dissimilar and transition was made easier by rigid social patterns with small family or tribal units, today the cultural patterns and pressures of the three worlds are both varied and dynamic. This is of extreme psychological significance in the life of the adolescent. New pressures recurringly cause the adolescent to think, test and react to parental values. If these parental obligations and privileges cause little adjustment conflict, then the young person would be able to throw himself with vigour into peer-group activities, fearful neither of censure nor of disapproval. If, however, the relationship of the adolescent and parent is governed by the 'restricted' or 'positional' codes, then the existing codes of communication, too, would not be 'elaborated', but 'restricted'. Extending this idea of Dr Bernstein's to the linguistic field, the mode of control, that is, everyday speech, would also be restricted and positional, allowing for little individuation. Children open to such influences would be lacking in the delicate nuances of 'genteel' behaviour in their apparel, equipment, food, mannerisms, dress and most of all, in their use of vocabulary and pronunciation. Bossard and Boll suggest how lack of awareness of such details may cause rebuff, and constant awareness, unnecessary stress.

Some of the stable, sensitive working-class families, with children of the so-called grammar-school potential, seem to be vaguely aware that, apart from being unable to keep up with the Joneses themselves, their children, too, may undergo pangs of friendlessness. Competing with a girl of the 'self-assured' middle class, the working class adolescent is often likely to find adjustment psychologically

disturbing. It seemed to me that I would be placed in the embarrassing position of witnessing latter-day conflicts over the shoulders of three girls from working-class homes who, for various reasons, were transferred from the local grammar schools to the secondary modern in their fourth year. As it turned out, I was proved completely wrong. All hard workers, initially anxious only about maintaining a good speed at work, not at all anxious about relationships, they were inarticulate, withdrawn, self-conscious. Within half a term all three were relaxed, happy individuals, working to capacity, with no psychosomatic or truancy problems.

As these children are exposed to the adult world of their families and friends, it is this that has the greatest influence on them. But part of the adult world is the culture brought into the classroom by the teacher.

### **The Teacher and Social Climates in the Classroom.**

Amongst the non-graduate staff, who are in the majority in a secondary modern school, there is an awareness that they are teaching compulsorily in a lower grade institution. This lack of choice has an adverse effect on the personalities of those who are not wholly of the dedicated, vocational type, but who are nevertheless ambitious and have chosen the career as one that combines more easily with matrimony and family life. It could be argued that, since there are twice as many women as men in the teaching profession, and since more women are seeking to train for professions and since marriage is still popular, this will become a factor that must be accepted in education. Yet this argument could be answered by an insistence on the maintenance of high standards in the teaching profession and further by periods of re-training. Although most of these teachers are well-adjusted extroverts, yet this awareness of teaching 'the other half', of teaching an adolescent generation that brings no strong values, aspirations or quirks, leads them all too easily to fall into the pattern of bias. They tend then to promote the feelings of superiority and inferiority, and to leave open a wide gully to separate the two.

Fleming points out that a situation where children are continually placed in a position of inferiority, 'as the duller, the weaker, the less well informed, and the recipients of instruction', there is likely to be a resultant feeling of insecurity and inadequacy



amongst them. So also are the feelings of superiority damaging to the mental health of the children, and all too often tend to build a false image of the self-importance and ability in the minds of the teachers. The children's background, their own awareness of their 'superior' culture, tends to breed a kind of authoritarian figure that cannot bear disagreement. Such a teacher tends to 'know she is right', who often, even if willing to 'argue', is often merely seeking an opportunity to justify an unshakeable point of view.

Constant exposure to this authority situation, to the lower intellect of the pupils without sufficient balancing by more frequent contact with superior intellects (than their own), leads to the growth of the type of 'authoritarian' figure that Adorno has so well described. Whether governed by 'surface resentment', by 'super-ego', by the 'fear of being different', or by 'repressed id tendencies', the authoritarian personality that develops in the school situation points to the need for periodic modification. To some extent perhaps the answer to this need may be seen in the shape of local borough education conferences, subject meetings and teachers' conferences and holiday courses.

Amongst the senior status-conscious staff it soon becomes apparent that tension is caused by over-heated emotionalism, where stony silences are observed and emotions allowed to simmer, and where conceding a point to an opponent is considered to be an acknowledgment of a serious mental lack or ineptitude.

Even if teachers consider themselves competent after a few years of teaching in a modern school, uncertainty about status and fear of downgrading often makes permanent their hesitation about transferring to a grammar school.

The teacher's bias and prejudices are projected on to the IQ-streamed years, and although yearly flutterings are made about diminishing the evils of such a system with consequential minor shufflings, too often they die a natural death. The underlying current of thought, opinion and impetus behind organisation of time-table and curricula is hope of achievement for the 'alphas', hope of encouragement for the 'a's, and little more than frustration and resignation with low-ability streams. Dedicated specialist teachers for such are few. Generally

speaking, ordinary teachers find that more imagination and effort is required for the teaching of the 'backward' and unwilling, and that greater demands are made on their emotional and psychological resources.

At best, the imaginative and concerned staff make some positive attempt at implanting improved motivation to learn, but with poor parental support and example to serve as reinforcer of the school aims, their efforts all too often end in failure. Practical, living subjects, such as cooking and needlework find favour with their pupils, but handwork, leather-work, even science and experiment escape the attention of the majority as sophisticated and redundant frills.

The teacher, especially the form mistress, is in the unique position of being the focal point for transmission and dissemination of knowledge and the sub-culture of the school; for the propagating of a democratic, socialising spirit within the class, and of making comprehensible and malleable the culture outside the school, which the child is anxious, yet afraid to meet. The teacher's own attitude is influenced by her conscious and sub-conscious personality, by the extent to which she believes in the culture of the school, the community and the neighbourhood. Her sincerity and sympathy, her feelings of loyalty, if any, for the school, her rôle as she sees it of one who is a part of the community or merely the supply 'floater' — all bear on her attitude, as well as her adjustment or maladjustment to her own and the school life. Adolescents are keen in sensing such a discrepancy and are likely to consider their own feelings of loyalty outraged; and a situation is likely to be created where there is no transference, either of culture or of knowledge.

Another factor likely to influence the teacher, and through her the child, is the teacher's own position in the hierarchy of the school, her self-image and the one projected through members of the staff and older pupils. Staff relationships carry over to the playground, and in some cases where staff members are not too discreet, inferior feelings of dislike, envy or status-inequality are likely to be passed on to the adolescent with disastrous effects on the learning situation. The image of the headmistress, the relationship between staff and headmistress, between the latter and the older pupils, create a multiplicity of images that converge on the young



initiate, who accepts the current attitudes until she can assess and later define new codes for newer attitudes.

By example, and by the unconscious sampling of the tonal quality of existing attitudes, the teachers and the school hope to impose a socialising process on the child. To what extent a school is fully aware of its aggregate image (head plus staff plus pupils plus neighbourhood plus its traditions), apart from the vague, general one of efficiency and integrity, is difficult to assess. The child, too, is only capable of imitating that part of the school sub-culture that is not in direct conflict with the one she reverts to in her home. Mass media has tended to bring together existing sub-cultures and to standardise the images of those that are acceptable. Hence one finds that the 'registers' of behaviour under conditions of discipline within the classroom may vary considerably from those found in the playground, outside the school, in the street, or in the home.

#### **The Teacher and her Subject.**

The charisma or personal characteristics of the teacher may give her subject status; or, the importance of the subject in the school curriculum may confer special status on the teacher. This is likely to influence the attitudes of new pupils, who see teachers often through the eyes of peers or groups whom they admire and aspire to imitate. However, each stream in each year is more likely to seek a traditional goal in the subject — whether it be exam or amusement — and likely to test the teacher on her proficiency in the subject and its methodology or the interest she can arouse.

#### **The Teacher and her Goals.**

Working with secondary modern ability groups, the teacher's goal-setting and initiative become even more important. If her goals are dictated by the curriculum or by the discipline of her subjects, then she must ask the question whether they are worth while or within reach of the ordinary adolescent. If she is attempting to look beyond the accepted discipline of her subject and is attempting to bring outside reality into the drab lives of the pupils, then is the matter of educational value, or only of value to the children?

Goal-setting is likely to be influenced by the discipline of the teacher, by her manual and verbal controls, which in turn are likely to be patterned on

those of the head and school generally. Rituals of order and procedure are likely to vary amongst teachers. Most children respond to order, provided there is no neurotic or rigid attack on their self-esteem. A great awareness exists today of the differing needs of pupils, of their need for individual motivation and not impositional, coercive control. A. P. Ward's sociometric studies attempt to engineer social relationships by bringing together isolates and groups where they are likely to be roused by self-esteem to participate. Learning in such a situation will be made easier. The kind of leadership used, whether integrative or dominative, will likewise tend to influence the young.

#### **The Teacher as the Substitute Parent Figure.**

The teacher today is a specialist who is required to bring all his knowledge to bear on his task and be of value to the child's personality in developing his potential fully. Together with this traditionalist view is the evolving contemporaneous one that he is continuing and completing the parents' task, since parents are playing unexpectedly new rôles in the world outside. This task (of the teacher) consists in leading children through discipline into the freedom permitted by society, of positive thinking and internalised discipline. Teachers have not love but sympathy and concern on their side. Further, he is expected to transmit to the adolescent the moral, social values which cannot be taught, but which must nevertheless be integrated with his personality, so that he may deal with adult conflicts in a mature and realistic fashion.

In between the parents', the society's, and the teacher's own expectation there is the pupil's, who hopes that the teacher will usefully be able to influence his own aspirations, and enhance his proclivities gainfully.

No longer a mere academic clerk, the teacher now becomes the substitute parent-figure. The positive good accruing from this situation may be the establishing of personal contact between parent and teacher which would always be beneficial to the child. Negatively, however, the child with home problems may expect 'parental' guidance and be frustrated. She may form attachments to teacher idols and hanker after attention the teacher cannot bestow.



### Ritual of Initiation Completed?

Once the 'non-grammar school' child has been placed on the threshold of the modern school, the prime ritual of initiation seems to be complete. The child is 'separated' from its parents: she endeavours to leave behind her childhood impetuosities, mannerisms and susceptibilities, and to walk the tight-rope between home and school. Yet, is she successful? How many like her still carry on their backs the barnacles of their childhood problems, frustrations and anxieties? How many of them suffer no ill-effects of the stigma of shame and failure, their own and their parents? Are four-fifths of the secondary modern population not waiting for release at 16 to earn their own living, to build families and give them, perhaps, what they lacked? Or are they waiting to earn and so build up their own form of self-esteem which their background did not provide? How many of them can escape the emotional jungle of life, lived at an elemental level in unhygienic surroundings, often on the borders of physical poverty? They have been 'separated' from their homes, but how many can forget the psychological pressures and tensions of the home when they enter the school gates? How many can concentrate on lessons when the family is breaking up? They find they have been taken away from one set of pressures, only to be subjected to new academic, scholastic and moral pressures that seem to have no bearing on their simple practical lives. It is not that they are entering an 'ashram' where they will have the freedom to forget the conflicts of home and live amongst peer-groups in a new-found freedom of thought, as the mature university students are privileged to do. They will be called upon to tread recurrently the path between home and school; where if the transition is easy the journeys will be no hardship; but where they are laboured, are the journeyings not likely to become festering striations which make children turn and run, escape into fantasies or compulsive lies, or maliciously to hurt themselves and others?

The five years of transition between childhood and adult status in a working world are too brief. 'Transition' implies that the school is aware of the state the child is leaving, and of the stage he will be entering. The examination-orientated population in the modern school — which is roughly one-fifth and gradually tapering off in the last years — works on the whole with vigour. The incentives are need-adjusted both for pupil and teacher. For the

remaining four-fifths, the transition is a dubious one. The CSE hopes to cover the next forty per cent; for the remaining 40 there is no hope.

Taking the variability of type into consideration, as well as the IQ experiments Professor Vernon has conducted (which sociologists have corroborated), where he has noted that children's IQs can be demoted or promoted to as many as six to seven points in response to their social environment, we are faced with another problem. How far can social changes be engineered to help in the reconditioning of the learning process? How can one, as a teacher, assess the kind of psychological help a child requires? Assuming that improved motivation for learning would demand suitable social adjustments, how far may one assume the responsibility for the culturising of the secondary modern child? Does one fully know into what sort of culture the child is being initiated? Can one correctly assess what is right and wrong with one's culture? How far are the staff and head conscious of this problem? Is there genuine collaboration amongst them? How far are they aware that their own personalities will be reflected in their image of the 'standard' culture they wish to transmit? How far are they aware that their liberal and non-liberal attitudes towards compromise between their ideas of culture and the amorphous mass of youth cults, are likely to be influenced by their age, education and background? How far are they aware that the religion-based morals they too often preach are philosophically considered to be 'notions', and therefore questionable both by pupil and teacher? In a secular society such as this, far removed from the magico-religion of the primitive tribes, demanding not rigidity but variety in multiplicity, is initiation at all possible?

In patterning the curricula on vocation, have teachers considered the non-traditional idea of starting in the first year (not the third, as is the usual practice) to increase interest and allow active learning to take place? When planning syllabuses how far do teachers keep an eye on the prevailing philosophical and psychological ideas? Have they considered afresh the problem of constantly sifting relevant knowledge from the dross, as an aid to learning? Or is this impossible? How far are teachers presenting by example and practice the spirit of the democratic cult? How far are they aware of the children's problems at different levels of psychological growth? Have head and staff



contributed when combining traditional goals with satisfactory personal ones? How far do teachers of subjects such as art and English realise that their subjects may aid self-discovery; that the use of the paint-brush or discussion may help clarify problems, and that provision of such private guidance would only further mental health? How far do teachers and heads recognise the need for retraining, for constant re-assessment?

At the age of sixteen the pupil leaves. Are teachers satisfied that the first two stages were so successful that the last one of 'incorporation' is bound to be a happy one? When a Brahman priest entered the world again through the last rite (samavartana), his training had created to perfection the type that his culture defined, and therefore caused no conflict between the Brahman's status and his rôle in society. But the position of the secondary modern child is in a delicate balance. Linguistically and sociologically he moves in one cultural world, the mass-media constantly present the so-called 'ideal' materialistic image. He is learning to be an adult and to shoulder his responsibilities, yet depending financially and socially on his family. The rite that marks his severance from school is not a moving ceremonial, but often a heartfelt sigh of sheer relief. Should teachers be concerned about their responsibility in creating the final attitudes of the children? How far can definite rites be successfully used to mark the indefinite stages of an adolescent's life? When should he be treated as an adult? Does extending the school-leaving age not create the problem of extending childhood status for yet another year, at a time when children are maturing earlier? Do heads and teachers not see that the children resent having their 'privileges put off' for yet another year?

These complex problems which can never be wholly or successfully answered, point to the need for bold experimentation in methodology, sympathetic research into existing problems, and to the use of insightful thinking when approaching the worlds of the initiator and the initiated.

The three phases of purification, instruction and of assimilation have been completed. The initiate has been delivered to society, but whereas the older initiate's world was defined and pre-tested, the modern initiate is presented with a world that is continually evolving, and where she is faced with the

twin problems of integrating her individuality as well as her personality with the existing society.

## BOOK REVIEWS

### **Psychotherapy and Child Development**

**Dr Jean Biggar**

**Tavistock Publications 1966; 25s**

Dr Biggar describes the aim of Psychotherapy as being 'to strengthen the I (the self) and reduce the area of mental conflict'. It is her deep concern and respect for the individual that is fundamental to her work and stimulates the reader's interest in it. The role of the therapist is described in the early chapters, but it is mainly of her patients that she writes, describing manifestations of mental conflict in terms of cause and effect. The greater part of her book is devoted to giving the reader a fuller understanding of the causal factors underlying such overt symptoms of disturbance as enuresis in children, and doubt and indecision in adults, and the ways in which psychotherapy is a means of lessening the conflict created by them.

The book is based on lectures given at the Davidson Clinic Summer School in Edinburgh, where both adults and children are treated. Although she writes of both, Dr Biggar lays particular emphasis on the experiences of early childhood, the influence of John Bowlby's work in this field being apparent. She discusses the contribution of analytic psychotherapy to education, referring to the foundations of learning, the implications of corporal punishment and allied topics in a way that students training for teaching and family casework will find both instructive and challenging. Those attending her lectures included doctors, ministers, teachers, social workers and parents and it is for such people that she has written her book, rather than her professional colleagues; those whose work is in Guidance Clinics will find that she does not put forward a new theoretical approach but helps one to reappraise one's own aims and methods.

Dr Biggar has successfully accomplished the difficult task of discussing analytic psychotherapy with a minimum of technical jargon, in a way that is understandable to the layman. Sections devoted to basic theory without practical application are short, as is the bibliography. To quote the foreword written by Mr John Harvard-Watts, 'Those who read this book will be grateful that Dr Biggar was not only clinician but teacher'.

R. D. Gold

### **Mathematics 1. A Course for Juniors**

**Flanagan & Holland**

**Blackie; 7s 6d**

Recent changes in the content of the Primary School Mathematics Course should be reflected in the new textbooks for Infant and Junior Schools. This must not involve the wholesale abandonment of the more traditional aspects of school mathematics but should consist of a judicious blend of ancient and modern. 'Mathematics 1. A course for Juniors' by two Hertfordshire Headmasters takes as its main emphasis work on the basic operations and the notation of the number system. This is treated in an extremely conventional way. Traditional methods for tens and units with column addition and subtraction are standard. There is little scope for practical work. Work with other number systems is totally absent. Subtraction is performed by the rule of adding ten to 'top' and 'bottom'. Colour, which can be used so successfully to stimulate interest, is used in an extremely haphazard way, usually to number the questions, and there is very little evidence of modern mathematics. In an era which includes Stern, Piaget, Cuisenaire, Dienes and Nuffield it is totally inappropriate.

N. A. Pass



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## *Editorial*

### *Teachers' Workshop Summer 1967 at Brighton*

The workshop was explosive. At it and in it we had the best of many worlds. John Wallbridge working quietly in the background saw with incomparable definition the main divergencies in approach to technological teaching aids and to tomorrow's schools. He believes in wise use of mechanisation and this conference was his idea in the first place. Did the reality match the idea?

He saw with the realistic eye of an involved headmaster that a dimension was missing in the thought of those who did not ask what the pupils would want to do with the teaching machines. Dr Sam Everett's group also met this challenge with delight. When fears were expressed at the speed of learning possible with these teaching aids Miss Petitclerc made her classic interjection, 'When the motor car had come to stay what did it matter what the horse thought? We have to live with the future when the whole world is speeding up.' And Dr Everett countered with, 'We have heard a lot of comments fear, fact, danger, purpose . . . quite explosive.'

Some newcomers to an E.N.E.F. conference were somewhat dismayed at the lack of interaction between different groups. Some would have liked to have preserved the flexibility and yet had more 'good instruction'. Slightly more structure might have improved the conference some said. Others felt that we might be falling down at the altar of efficiency and losing much else if we became slaves to the new teaching technology. The expert on closed circuit television had disappointed nearly all sections

because he had not related his technical expertise to human needs and the varying potential of differing individual pupils. The relation of the machine to the human being all felt had to be squarely faced, before machines could be used creatively. Apropos of this, when the members were asked which of the talks they would like reproduced in **The New Era**, there was one immediate response, 'James Hemming'. Care and community in tomorrow's schools was easily pick of the pops.

This conference had conflict. Fears had to be faced. Possibly there was an underlying fear that unless we met the challenge of the technological age we could no longer call ourselves 'new'. Many of our educational ideas have now become accepted. To keep the word new in our name implies being in tune with an ever accelerating rate of change. The fellowship poses less problems. That was one of the real credits of this conference. It served to see us through the other test posed by John Wallbridge 'Learning to live with conflict'.

Further workshop reports to those printed in this issue will appear in our December number.

### *Brooding on Brighton*

by John Wallbridge

In many ways the Brighton Conference was a new departure for the English New Education Fellowship. As a group, we were concentrating on the new technology of education for the first time though creative insights were by no means ignored. The Conference was unusual for us, too, in that there were as many men as women and in the comparatively small number — 33 — who attended. From the mass of formal and informal discussions, various thoughts developed which, to me at least, were significant for the future of the Fellowship.

The old division between the traditionalist and the progressive, the formal instructor and the creative educationalist appeared from time to time but was blurred and confused as the debate proceeded. Three major groups seemed, at one time, to be emerging — the traditionalists, the old progressives, as frightened of the new technology — and a third and less definable group who welcomed the possibilities offered by modern hardware while



reserving judgment as to its value. In a strange kind of way, these groups were typified by the various modes of activity — the traditionalists represented by the formal lectures, the progressives by the free floating discussion and the third group by the outstanding performance of the working party under Mary Stapleton and Frank Rutter. These produced at the end a synthesis of an idea of a school for 1,000 children which, emerging from what seems to have been a very creative discussion, was presented to us by means of many of the new media in a way which I, for one, will never forget.

It was obvious that the new technology had its dangers. The traditionalists could use it to make their instruction more efficient while hiding its sterility behind a screen of up-to-date language and gadgetry. At the same time, the fears of the progressives could well lead to a situation where, by refusing to use the new aids, they left the field clear for the traditionalists. The third group, less clearly defined and much more uncertain from sheer lack of experience in managing the hardware in the classroom, is in danger of standing on the sidelines while old but, perhaps, rather *passé* debate rages on.

From this point of view, the Conference was, I think, a great success. The traditionalists were exposed, the progressives reassured and the third group began to see a little more clearly where they might be going. Even so, in our four days, we only nibbled at the problem. No attempt was made, for example, to seriously teach people to use the new aids — the Department of Education and Science does this much better than we could. Mary Stapleton's group felt it necessary to meet again to continue with their work. Possibilities emerged for further Conferences — particularly from the value we gained from having Frank Rutter as architect in open discussion with teachers. What, for example, would be the possibilities of having an industrialist or a doctor — perhaps a civil engineer and social worker.

Some members of the Conference felt that there was insufficient free time while others regretted the absence of the creative groups which have always been such a feature of our conferences. Others — myself included — held that in so short a period more free time would have limited the discussions too much and that creations have insufficient time

to develop in a four-day conference.

One very encouraging feature was that every non-member of the Fellowship who attended the Conference — and there were several — has asked to join it. Most of these folk are practising classroom teachers and we certainly need more of them among our members.

Perhaps we are beginning to see a new pattern of conferences. We could organise two four-day efforts a year of the Brighton type — instead of the longer, more expensive, assemblies to which we have been accustomed. What do members think?

## *Towards Tomorrow's Schools*

### *Group Discussion on School Buildings ENEF Conference, July 1967*

by Mary Stapleton

This group met with a common purpose — that of discussing the effect of the physical surroundings on our teaching and on children's learning.

'Building Matter' was the slogan on which we were all agreed from the start. There were nine of us in the group: eight came as representatives of various branches of the teaching profession. The ninth member of the group was an architect, Mr Frank Rutter, who became the key member, questioning us about our function as teachers, thereby disciplining us into greater clarification of our thoughts by making us give more detailed explanations than we should have thought necessary among a group of teacher colleagues alone. As we talked, the architect 'doodled' on long strips of paper, translating our statements about the needs of teachers and children in schools into 'schemata' in terms of space for living and moving.

In briefing the architect we were helped by him to keep 'function' rather than 'shape' in mind — the latter being his concern ultimately. It was tempting, for instance, to say — 'I think I could teach better in a circular room rather than in a rectangular one.' The architect then forced us to ask ourselves why this would be so, and to explain the kind of teaching we had in mind. 'Tell me the function,' he stressed, 'and the shape will follow.'



To keep our discussion within bounds in the short time available at the Conference, we decided to turn our thoughts towards one area of teaching, known at present in this country as 'secondary' level, where both time tables and buildings are more complex than in small primary schools. So the task was set of briefing the architect concerning a school for 1,000 pupils.

The grouping of children was one of our main concerns, and James Hemming's talk on 'Care and Community' helped to start off our discussion on this. We realised that a good school building should provide for the possibility of children being alone at times, and for a great variety in size of groups up to the largest group containing the whole school community. Thus the architect was set the problem of creating rooms and alcoves to suit these groupings, catering on the one hand for teachers' and children's needs for privacy and private study, yet allowing for the maximum amount of access and communication necessary for the movement and interchange of groups if children were to be able to work independently using their initiative, or teachers to work as inter-disciplinary teams. The phrase 'flexibility of grouping' was often used, and seemed to be an admirable term until we were reminded that, without further definition this could be translated in terms of building into rooms with sliding partitions or even noisier open-plan classrooms. This was, therefore, one of the points on which we had to wrestle until we could define our needs more clearly to reach a better solution in terms of physical space.

The availability of human and material resources was another topic which took up much of our time in discussion.

Should the people go to the materials, or should the 'hard-ware' be more portable? How can one cope with changing needs in terms of expensive equipment? What kinds of equipment are needed by specialist staff? Where should the equipment be housed in order to be made more readily available to the pupils? This led to discussions on supervision and auxiliary staff.

The social aspects of school life, and the changing trends concerning the use of school buildings by the community, as well as the school's use of the community's building facilities were argued about,

in particular in connection with the snags which occur when various groups share the same property. Here it was realised that changed attitudes were necessary alongside new patterns in building, and that much more must be done in helping people to understand the planner's schemes and aims. In this matter we saw the need for closer co-operation and greater understanding on both sides. Not only must architects and planners study and understand the changing function of teaching in relation to children's learning in order to provide the best facilities for work and play in schools, but teachers and other users of the buildings must look afresh at their surroundings and be ready to use these facilities more imaginatively. Just as a good toy or a structure on a children's playground has in it something which is undefined and which can, therefore, be used in a variety of ways, so should a building, whilst being planned with a purpose, have that same quality which will allow its users to work creatively, and as unrestrictedly as possible.

We should like to continue our discussions between teachers and architects, believing the matter to be important in that well-designed buildings can be contributory factors in bringing about greater efficiency in learning and teaching whilst at the same time adding greatly to our pleasure in living.

## *How I Learned to Hate Teaching Machines*

by John Danser

Although not without vague and confused misgivings, cross my heart I went along to the Brighton Conference expectantly hopeful — prepared to learn to love the Bomb of Technological Teaching Aids — but the conclusion of four frustrating days found me resigned to despair; fears of an amorphous nature had crystallised out and assumed ugly and menacing forms; and if one could still speak about 'feeling sick at heart' that would have fittingly described my state. Nightmarish slogans from 1984's Ministry of Truth were ringing through me: 'THE OLD EDUCATION IS THE NEW EDUCATION' broken at intervals by 'IGNORANCE IS KNOWLEDGE'.

My fears concern the education-inhibiting and



literally dehumanising effects attendant on the misuse of teaching machines, and I believe that there is adequate evidence for inferring that their misuse will be infinitely greater than will their legitimate use, restricted as the latter is to a very narrow field. Though the Conference discussed the use of media such as Television, Film and Tape Recorder, the major topic for study was Programmed Learning, and the exploration of its possibilities became the core of our investigations. Termed a 'Teachers' Workshop' the introductory literature informed us that by way of practical work 'small parties — would construct programmed sequences . . .' and this was reinforced by Raymond King at a plenary session, when, as Conference chairman, he gave an introductory talk on practical activities. It was here that my carefully nurtured attitude of hopefulness towards the use of teaching machines received its first major blow. We were given an illustration of a programmed learning sequence. From the whole of what by now must be quite a massive volume of teaching programmes, Raymond chose for an exemplar a programme designed to teach children — wait for it — **HOW TO RECOGNIZE NOUNS!**

Scales of nebulous and naive 'expectantly hopeful' attitudes began to fall from my eyes, and in a very short time I was able to gaze relatively clear-eyed and sharply critical at the Thing — Programmed Learning. All right. So I would not programme Noun Recognition, what would I suggest programming? Something other, that is, than a mathematical or similar ratiocinatory process limited to the Sciences? I thought of reducing a certain area of knowledge in other school subjects to programmed learning, and found that 'reduction' was a most disturbingly apt description for the processing I intended. No longer was my concern with the quality of the child's learning; with the process whereby he learned (which, ultimately is of far greater importance than what he specifically learns in terms of subject information): no longer with his feelings and emotions whilst learning and of his need to express these in a variety of forms. My concern lay solely within the narrow confines of 'how the child could most efficiently acquire an inert body of information.' Could teaching machines become anything other than an examination aid, inimical to all that is understood by creative education? — or were they capable of use in a true learning environment? I began to ask members of

the Conference. And if I was troubled before, then by the end of my questing I felt in a state bordering on the schizoid. For I asked high and I asked low — male and female — young and old: I pleaded, harangued; I cooed and I blustered. I felt I had become a miniscule Socrates seeking enlightenment from any who might have some claims to knowledge (though this just could have been nascent paranoia) — yet no one, but **NO ONE**, could cite me any example where they considered a piece of programmed learning was valid in the context of creative education. Most of them did not attempt to try. Usually they commenced a response with a vague reference to arithmetic or maths; became evasive when pressed about its use in a study outside the Sciences; and finally turned to enunciating general principles regarding their attitude towards teaching machines. I felt my flesh beginning to creep. For their argument was — and though it assumed a number of guises it was always, fundamentally, the same — 'That teaching machines are here; they will stay and their use increase, and we must accept them. What we have to do is to learn how to use them to the best advantage.' And this without being able to think of one example where they thought that the use of Programmed Learning would be acceptable in a creative learning situation! Shades indeed of the Emperor's New Clothes . . . I saw then that if irrational fears lay at the root of so much of the opposition to the use of Teaching Machines these were as nought beside those of so many of the technique's supporters, who were terrified of appearing as educational backwoodsmen if they did not accept all the latest technological aids; such fears appearing to me to be the motivating force for their unseemly eagerness to uncritically embrace all the wares going — whether of the hard or soft varieties. Rationalization from educational principles seemed virtually non-existent. How long, I wondered, before a British educationist would pronounce as John J. Brooks of New York University. The last edition of the **New Era** carried the paper which he presented at the March 1967 national meeting of the United States section of the WEF. In it he wrote:

'In the United States, at least, education seems to be developing a new kind of **materia pedagogica** to meet the challenge of the times. The gadgetry of technology is met by new gimmickry in the classroom. We are compounding the confusion of



our lives by the uncritical accumulation of complexity in the school. The nurture of man is examined through the nature of machines. We have an academic armaments race on our hands. Our central focus has become divided between these arms — and the man.'

Doubtless we shall have wailing and gnashing of teeth — and that ad nauseum — when once we are irrevocably committed to a school system of mechanical unculture, as are the States.

Teaching machines were first conceived for the purpose of instructing Forces personnel in certain mechanical procedures. Their possibilities for similar use in industry were soon recognized and exploited. Then came the wide-boy genii who saw in the field of education a Skinnerian expanse of virgin territory, ripe for seduction, and adultery is now an on-going function. Learning techniques have been torn away from the creative learning process in which the whole person is involved, and given a factitious existence of their own. The false assumption underlying Programmed Learning is that a technique may be considered simply in isolation as a means to an end. But to consider techniques in this way is to completely ignore their most important dimension — the effect of the medium itself as a learning aid **upon the person learning**. To say that techniques are not just means to an end is a gross understatement in a very real sense the technique is the end. (Or, as Raymond King quoted us from Marshall McLuhan: 'The medium is the message'.) As David Jordan wrote in his pamphlet **Education and the Nature of Creativeness** (Price 6d on sale at Brighton and available from John Wallbridge):

'Our school techniques must help to bring about harmonious and balanced development, not merely to achieve success in certain school routines. Only as we come to understand the fundamental movements of the mind and spirit can we effectively relate technique to purpose.'

Even where teachers styled progressive are themselves using technological aids they nonetheless express strong fears about the effect of their widespread use. In an article in the **Observer Supplement** of 9th July one is quoted as saying on this issue: 'Luckily only the progressives have cottoned on to the possibilities: I'm scared stiff

of what will happen when the reactionaries do.' The article goes on to point out that there are already dangers apparent in America: '... people are looking apprehensively at the huge concentration of capital which private corporations, with Government backing, are spending on school courses — all in the hope of finding a vast new market for data-processing hardware.' Obviously precisely similar dangers are with us here. And **this** I feel — the insidious dangers inherent in the use of Teaching Machines — should have been the central theme of Brighton Conference. In a very limited field relating to the Sciences, the use of Programmed Learning may be admissable, but this field is far too restricted a one to have provided a viable basis for a Teachers' Workshop. Had this become generally apparent by the end of the Conference my fears might have been allayed in some degree. As it was they were intensified alarmingly. It is true that the Conference viewed the use of closed circuit TV educational programmes by L.E.A.s with pronounced unease, but on programmed learning — and there is far more reason to be afraid of the misuse of this than of closed circuit television — there seemed to be acquiescence — more — a desire to conform as speedily and 'efficiently' as possible. In their Work Groups members racked their brains to find a topic to programme, completely uncritical as to whether programming was the right medium to use, because unconcerned about the substance of the programme **in a context**. If in the interests of Programmed Learning there has to be fragmentation — went their unspoken rationalization — well, surely this is a small price to pay for being able to learn so many fragments so efficiently! The complexities of programming prevented any group of members managing to actually complete a sequence, but the significance lay in the attempts which were made, which demonstrated incontrovertably that the medium had been uncritically accepted as a multi-purpose teaching aid. 'Christopher Columbus', 'Drugs', 'Forms of Nation States', 'a voluntary Child Welfare organization', and so on — all were being treated then simply as bodies of information for transference to the pupil. Authoritarian instruction was back in the saddle — but we were not really interested in what was in the saddle, we were so fascinated by the fantastic technological horse. And we may be sure that manufacturers will not fail us. Not only will they ensure that the demands they have already created are satisfied, but progress, with our willing assistance, into ever



extending fields. 'Progressive education' will, if it has not already done so, take on a new connotation (assuming that its primary meaning remains unchanged).

Perhaps, for me, the general attitude of the Conference towards technological teaching aids was exemplified by an episode which occurred with the conclusion of an excellent report given by the members of the Special Group whose concern had been with planning the environment of a secondary age-range 'school-of-tomorrow'. It consisted of a most apposite quotation from a **New Era** article which had appeared some years previously. Yet though the speaker was a member of the Special Group, and was present, we heard him **through the medium of the tape-recorder**, since it was considered to be more effective that way — so help me!

As a Conference qua conference it was, for me, disappointing and frustrating — and yet — for Professor Tibble's opening lecture and for James Hemming's 'Care and Community in Tomorrow's Schools'; for Nora Hessing's contribution on the creative use of technical aids in the teaching of foreign languages, and for the sheer magic of Miss Windebank's quarter of an hour where she had us singing as naturally as breathing; for the renewing of old acquaintance and the making of new friendships — thank you ENEF. I am truly grateful.

Coming issues

#### WORKSHOP REPORTS

We have had to hold over a most interesting report sent us by Dennis Binns published for the Students' Union of Chorley College called 'Brave New Classrooms' and dealing fully with the Teachers' Workshop at Brighton. This arrived too late for the printer to include in this issue and it will appear in December along with further Workshop material. Raymond King sending it to the editor called it 'a kind of bonus'. Look out for the December issue.

#### PUPIL COUNSELLING November issue

Our next issue is to be a special number on pupil counselling and the approach to personal problems in education. This issue will be in the nature of a workshop issue as we have asked those engaged in experiment over the country to tell our readers what they are doing. It was significant that the members of the Brighton workshop when asked which of the lectures they would like printed unanimously yelled 'James Hemming' who had spoken on 'Care and Community in Tomorrow's Schools'. This was at a conference on educational hardware. Possibly John Danser will feel reassured that our November number deals with this side of education.

## Neurosis in the Ordinary Family

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**ANTHONY RYLE**

*Foreword by D. A. Pond*

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**TAVISTOCK PUBLICATIONS**



*The substance of this paper was first used in a lecture given in the Bristol Department of Education during the opening week of the summer term, when the students had returned after a full term of school practice. I attempted on that occasion to relate a psychological theory of group behaviour to the kind of classroom problems they must have encountered during their term in schools, and I used as my starting point my own personal reflections on a display of children's work that had come into being as a result of the teaching in which some of them had been engaged. The paper that follows is an edited version of that lecture.*

## *Projects, Pupils and Teachers: Reflections on a School-Practice Term*

by **Elizabeth Richardson**

Lecturer in Education, University of Bristol.

Author of 'The Environment of Learning'.

The summer term is about to open; the students are trickling back into the Department after an absence of four months, of which ten weeks or so have been devoted to what colleges and departments of education describe as 'school (or teaching) practice'. To soften the impact of this return to the citadel of theory, and to keep alive the reality that for a whole term the students have been teachers, the Department staff have helped them, as in previous years, to organise a display of work done by the children they have been teaching. While the last exhibits are being assembled I spend nearly two hours wandering round. I find the exhibition impressive, interesting, full of remarkable achievements. And yet I feel depressed, and cannot understand why I should feel depressed. I find myself brooding aloud about this in the presence of the two people who are busy arranging the last few exhibits. It occurs to me that the reason for my depression is that I cannot get behind the models and charts and folders and booklets to the children and the teachers who have brought them into existence — that the exhibition, for all its variety and interest, is a dead thing compared with the actual experiences that have gone to the making of it.

We cannot trap the living process in the

exhibition hall: we can only ask questions about that process, and this, I think, is where the real usefulness of such an exhibition lies. In a way, one year's exhibition looks very much like another's. Yet one knows that the experiences behind each are unique, and will be remembered long after the products have been consigned to cupboards and waste paper baskets. And it is from the experiences rather than from the products as such that we can really learn. In the eyes of any student who has material exhibited, that particular material must be the only really live part of the exhibition, not because it looks superior to the other materials shown, but because it represents for him the live pupils who worked to produce it. Only he can tell the rest of us what the children who did the work were like, what difficulties were surmounted (or not surmounted), how relations between himself and the class and between the members of the class developed while the work was going on, how enthusiasm fluctuated and how crises were handled, how attitudes towards work were changed and what criteria were used when material for the exhibition was selected or rejected.

As I wander round, going back to some exhibits for the second or third time, I find myself formulating questions about these things. And as I search for evidence about human situations and living processes, I begin to notice little signals here and there, unexpected bits of communication from children to teachers, off-guard comments, sly footnotes. And I find it significant that students have not only accepted these but have felt secure enough to display them for the rest of us to see. How important was it, I wonder, for the boys in one mathematics class that they were invited to write down anonymously at the end of the term what they really felt about mathematics? I see, pinned up, four of these reactions, including one very positive statement from a boy who appears to get real joy out of struggling with mathematical problems, and one from a boy who expresses strong resentment against those who 'invented' mathematics in the first place. But to me the most interesting is the boy who starts off dutifully by saying: 'I like maths because it makes you think and maths is a qualification you will need in the future for a good job,' and then goes on, rather more aggressively: 'Now, take your geometry, for instance: all your equilateral triangles — SSS, ASA, RHS and SAS. I don't quite see what this has to do with maths as I can't think of any job that



needs this and anyway I never could do geometry very well.' And then, almost maliciously, he writes on the last line: 'With lots of love?'

Were similarly ambivalent attitudes towards mathematics observable in the second-year class who did exploratory work with geometrical shapes, producing as many different figures as possible with eight one-inch lines? Or did these boys get the same kind of satisfaction from inventing these shapes ('infinite' shapes, as one boy charmingly labels them) as children in a movement class get when they discover experimentally all the different ways they can bounce a ball, or all the different patterns they can make in the air with one hand and arm, or all the different ways they can move from one side of the room to the other?

In another part of the exhibition my eye is caught by a set of folders on themes such as love, hate, revenge, fear, the sea. These, it turns out, arose from one student's way of meeting a class's boredom and dissatisfaction with the smuggling story, **Moonfleet**, their allotted class novel for the term. In particular my eye is caught by a bold set of signatures at the bottom-left-hand corner of one folder — one of the two on the subject of revenge. The three pupils responsible for this folder have added some flourishes to their names: the first adds an exclamation mark, the second adds a question mark, and the third adds seven exclamation marks and — alongside these — writes 'the Genius?' Were these, I wonder, the rogues in the class? Or the three who felt themselves to be the stupidest? What kind of roles were they taking on behalf of their classmates, and how was the student who taught them able to build on the very thin contents of their folder? Thin though the contents are, they reveal both a certain wit and a certain seriousness, since a couple of cartoons appear side by side with attempts at written reflections on the war in Vietnam and a comment on the theme of revenge as it appears in **Moonfleet**. What could the student or the regular teacher tell us about these three children that might account, perhaps, for the gap between their achievement and that of two groups of girls who produced impressive folders on 'Fear overcome by love' and 'Growing up'? How did this project — even for those who achieved least — change the attitude of the class towards the book they had started by disliking? Judging by some of the written reflections on the novel that were

included with other material in the folders, the children must, in the end, have brought a great deal of themselves to the book and really learned something about the human predicament from studying it and talking about it and writing about it and relating it to their own lives.

Not far from this set of folders I find, pinned up on a wall, a series of written accounts which turns out to be a record of several weeks' work on the Peasants' Revolt, localised in an imaginary study of a village — the village of Brentford in 1381. Here, through dramatic work, class discussion and individual writing, the children learned how a band of rebels must have solved problems of organisation, communication and relations with authority, and how they came to realise that violence was not necessarily the most effective way of countering the wrongs done to them. What did these children learn about themselves in the process, and about the problems of working together and relating to a teacher, and perhaps indeed about some of the social problems of their own time?

Looking at such exhibits I am struck by the way they refuse to be chained within traditional subject areas. We cannot, in describing the Brentford project, use such confining labels as 'drama' or 'composition' or even the more inclusive categories of English or history, for it must have been all these and a great deal more besides. Similarly, when I examine some of the folders produced by a biology class I find myself dwelling as much on the artistry of the illustrations as on the scientific reporting that has gone into them: beautiful drawings or paintings of fishes, reptiles, birds, and mammals, cunningly worked into the text in some cases. Conversely, how delightful to find in an English folder a rather unexpected diagram showing how the tides are affected by the position of the moon, and, opposite this, a child's poem about the sea, mentioning

'anemones, sea horses,  
gardens of pearl,  
cockles,  
mussels,  
limpets,  
fish,  
people of the sea' —



a poem that might not have seemed out of place in a geography or biology folder. How appropriate that a project on Claverton Manor should have found room for imaginative writing along with the historical and geographical enquiry. Evidently the students themselves, as they go round this exhibition, are just as aware of this kind of overlapping as I am. A comment from one suggests not only surprise but a slight resentment, even guilt, as though the old assumptions about the boundaries between school subjects are dying hard. This man, looking at a chart giving a statistical record of the cars passing through Malmesbury on one particular spring day, included in the mathematics section of the exhibition, remarks to his companion: 'This looks suspiciously like geography!' And so it is, in a way, though it was obviously carried out by a mathematics class. Similarly, one of the accompanying statistical surveys — the one that records an enquiry into the relative popularity of school dinners — might be described as a kind of social study. And its author evidently hopes to influence the course of history, since he wrote at the bottom of his chart: 'I think that because mince meat had no votes we ought to have mince only once a fortnight. Now we have it at least once a week — more frequently than any other dinner.' The moderation of the appeal is touching: not 'We should never have mince', but just the reasonable request that it should be served less often.

So, as I wander round this exhibition and examine the charts and folders more closely, my depression lifts and I begin to share something — in fantasy at least — of what these children must have experienced as they became personally involved, not with school subjects as such, but with human experiences, some of them very near home, some remote in time, some remote in space. How exceptional, I wonder, were the experiences illustrated here? How does the bold and successful teacher enable children to explore the world around them, and indeed their own inner worlds, and to become, within the limits of their own age and ability, discoverers and inventors and creators? And to what extent does this kind of activity help children to master new concepts and acquire skills and knowledge that will be relevant to them as growing persons in a modern world?

But we cannot think about the subject matter of school learning without thinking also about the

nature of group activity. For just as the products and achievements of a group depend on the efforts put into the work by its individual members and on the talents and skills of those members, so the individual can work only as effectively as the group enables him to do. And this is as true for the teacher as it is for any of his pupils. So we have to ask two further questions: what, given this kind of learning situation, is the nature of the leadership role taken by the teacher in relation to individual pupils and to the small and large groups in which they must work? Less obviously, perhaps, our second question must be: how are relations between teachers themselves likely to be affected as a result of the change of emphasis from passive acceptance to active discovery on the part of the pupils, and as a result of the thinning out of the boundaries between school subjects and the consequent need for closer cooperation between subject specialists?

When I look back over the school-practice experiences of the last few years, I am struck by one particular change in the way in which students now are approaching the job of teaching. They seem to have more courage about releasing children to work in groups than their predecessors had. Where we, in our earliest years of teaching, were somewhat hesitant to break down our classes into small groups lest we might lose control over the situation, today's young teachers seem much less reluctant to do so. However, I think it may be fair to add that what we saw as **less** threatening, because it could be held within the boundaries of the conventional lesson — namely the large classroom group — young teachers now see as **more** threatening, because it is large and, by implication, impersonal. And so at times a teacher may decide to use small groups, not primarily because they are appropriate to the task, but because they offer him an escape from the threats of the large group into the comparative safety of relationships with a number of small groups working in different parts of the room. He may bring such groups into existence before there has been adequate discussion between himself and the class as a whole about the tasks that the groups are to undertake. It seems that there is a hope that if the teacher can 'get to know' the pupils by talking informally with these small groups, or with individual children, the problems of relating to the large group will disappear. But this is not necessarily so. Ironically, the fact that certain



sub-groups or individuals within sub-groups get to know the teacher better may make the large group situation even more difficult than it was before. Nor does the setting up of small groups in itself guarantee that good work will get done. For as soon as the groups form, emotional factors come into play that are not necessarily helpful to the learning situation.

And so — while welcoming this new flexibility in the role of the teacher and the greater readiness to encourage children to take over more responsibility for planning and executing their work — we must recognise, I think, that the change brings us face to face with new problems. For now the teacher is not only having to operate on the boundary of one large group; he is also, at times, having to operate at the centre of a number of interacting small groups. It is likely that these sub-groups will be used by the class as a whole, consciously or unconsciously, to carry certain roles on behalf of the total group, just as, within any one small group, certain individual children may be carrying roles for the rest. I come back to my question about the three boys who festooned their signatures with the question mark, the row of exclamation marks and the ambiguous footnote — the boys who seemed to be advertising themselves as the 'no-good' group in the class, and who were perhaps continuing the resistance on behalf of the whole class by turning in the thinnest and least impressive folder of work. And indeed evidence subsequently given to me by the student who taught this class both confirms one of my guesses and refutes another: for these boys, far from being among the least able children in the class, included two of the most intelligent; and it was evident that their work was an expression of an emotional attitude that they may have been carrying for the total group, rather than an example of their true level of achievement.

It seems, then, that the forces that come into play once the small groups are formed may be operating at an unconscious level to bring about certain kinds of activity that are not necessarily typical of the individual members in other situations.

Furthermore, strange forms of alliance may appear that seem quite inconsistent with the conscious relationships between the members. In one school-practice term I saw, on two different occasions, a group of ten third-year girls, brought together from different forms for extra English

lessons while their form-mates were engaged on other work. The English student who was doing her 'practice' in this school took this group twice a week. On the first occasion when I saw them, before I knew that they came from different forms, I was struck by the way eight of them appeared to have withdrawn into hostile pairs, leaving one girl, sitting at the front with her companion, to carry on a somewhat provocative dialogue with the student. It almost seemed as though the group had nominated this girl to demonstrate that they were not as stupid as the staff evidently thought them, and to do so in a rather quarrelsome and arrogant way. Here, then, was a small group which lacked any functional unity and experience as a work group. Yet the members seemed united at an unconscious level in their intention to reject the decision of the staff to throw them together into this new learning situation, and to express this rejection by refusing to work. Clearly the student was going to find it difficult to stimulate any real working relationship in this group. Later, however, I saw them in a small seminar room, sitting informally round a table, beginning to show signs of a growing sense of identity and a corresponding willingness to work with the student cooperatively. It seemed that a working group was after all coming into existence, despite the earlier sense of demoralisation and resentment at being drawn out of their normal class units.

The changed physical situation (from the formality of the classroom to the informality of the seminar room) undoubtedly played a part in effecting this change in the emotional climate. But the changed seating arrangements alone could not have achieved this. Of even greater importance was the fact that the student in charge of the group had provided them with a task which made it appropriate for the pairs to operate as sub-groups within the group, so that they no longer had to demonstrate their apartness from the group by retreating into a hostile silence. In fact the student had initiated a newspaper project, and by providing each pair, quite casually as it seemed, with a different newspaper, she made it possible for each pair to contribute their own information to the collective observations of the group. Thus the mutual hostility between the pairs (and between the whole group and the student, whom they perceived as the representative of the staff group responsible for separating them from their own classes) could be channelled into work-centred arguments, leading



to increasingly cooperative exchanges of information about the characteristics of different daily newspapers.

in terms of Bion's theory of small-group behaviour,<sup>1</sup> this small group, which at the time of my first visit had been acting unconsciously on the basic assumption of fight-flight, was now becoming a work group, using the basic assumption of pairing and accepting the student as a leader instead of using her as a target on whom resentful feelings against the staff group could be displaced.

This was a small group of ten girls, thrown together at certain times in the week and very conscious of their separation from the large groups of which they were members for the greater part of the week. And because it was small, their initial feelings of hostility towards it and their wish not to be committed to membership of it must quite quickly have become tempered by feelings of warmth towards it as a group in which it was possible for every member to have a greater sense of her own identity than she could have in a class of thirty or so. For the small group is essentially a face-to-face group: that is, it is a group in which the members cannot remain unaware of one another as persons, cannot fail to notice and be affected by and have feelings towards even the most silent and withdrawn member. But the large group is not a face-to-face group. The events that go on in it are far more complex and even more difficult to keep track of than the events in the small group. The chances of isolation are greater, as are the chances of feeling separated even from those other members you thought you knew quite well.<sup>2</sup> In a class of thirty to forty pupils, as we all know, it is possible for certain children to remain isolated and unnoticed for a very long time. And we must go further and recognise that every one of its members is likely to feel some degree of isolation some of the time.

Furthermore, in the large group it is possible for people to take part in acts of neglect, or even of downright cruelty, without being much aware of the consequences, or to become aware of the consequences only when it is too late. I remember an incident to which I was a party at the age of about thirteen, which concerned our form mistress. One morning someone in the form noticed that she had come to school having inadvertently put on stockings that were not a pair. It happened that she

was on duty at break that morning, and had to stand at the door of the school hall while each form in turn filed out past her. Note the incredible regimentation to which we were subjected, and note how cruel that regimentation enabled us to be. For as we filed past her, every one of us, coldly and pitilessly, gazed down at her legs and observed as we raised our eyes again how successfully we had shamed her. I can't even remember how we arranged this act of derision; I do remember how we laughed about it afterwards. But the strongest feeling I have about it now is the guilt I felt on seeing her nearly in tears in front of the school — a guilt which must, I think, have been felt by others too, though the group, as a group, never acknowledged it at all. I can remember this act of cruelty because it was directed against a teacher. But there must also have been many others, about which I made no protest or in which I actively joined, against members of the class.

Even children must at moments like these experience fear of their own aggression, as large groups of adults undoubtedly do. And perhaps this is why the large group is continually trying to find ways of splitting into smaller groups.<sup>3</sup> It is as though the group cannot handle its own power in a good and constructive way, particularly when, as in a classroom, it has to cope with feelings about authority, which it both loves and wants to work with and hates and wants to rebel against. And so we often find in school classes that the class as a whole seems to put its aggression into one sub-group, and identify that with its bad feelings towards the teacher, while it puts its submission into another sub-group and identifies that with its good feelings towards the teacher. The mixed class in the secondary school provides plenty of opportunities for this kind of splitting, and perhaps for coping with the sexual feelings that arise between adolescents and adults within the school situation. When the teacher is a woman, it can happen either that the boys claim her attention and carry on the pairing relationship with her while the girls take flight into silent apathy, or that the girls carry the dependent relationship in a somewhat submissive way while the boys carry on the fight. When the teacher is a man, the problem may be, with the older pupils, to handle the provocative bids for pairing from the girls and the hostile and envious withdrawal of the boys.

We must, however, acknowledge that these are only generalisations, and that no classroom situation is



ever as simple as this. For the class consists of persons, who are not, after all, at the mercy of these unconscious processes all the time and who are — if the teaching-learning situation is sufficiently challenging — engaged in intellectual activity or in satisfying practical enterprises a great deal of the time. What I am trying to say is that we cannot hope to interpret what is happening in a class, as its work with a teacher gets under way, only in terms of the conscious intentions of its members. Many of the unexpected things that happen and many of the difficult situations that arise — and also of course some of the pleasant and amusing situations — have to be examined in terms of what the group is doing to and with its members. And the group includes the teacher.<sup>4</sup>

Sometimes the group includes more than one teacher. And this brings us to the third consideration which, as I suggested earlier, our reflections on the experiences of a school-practice term can throw up: the question about how teachers relate to each other when they work on a project together with the same class. It is not uncommon for students who are preparing to be primary-school teachers to work closely with the regular teacher of a class during their periods of school practice. In secondary work this is much more unusual. However, experiments in paired teaching, in which two students share certain classes and actually give lessons in which both take teaching roles, and opportunities to take part in team teaching with groups of experienced teachers are becoming far more common than they would have been even four or five years ago.

If we look at the simplest form of team teaching — teaching in pairs — it does not take us long to discover that even this is immensely complex. For when two people undertake to work with a class as partners, they do not reduce their problem: they increase it. One can almost say that they double it, since the class has now to handle relationships with two adults instead of one, and each adult has to handle, simultaneously, his relationship with the class and his relationship with the other adult. At the same time, the situation — if it can be handled perceptively — can greatly enrich the possibilities for learning in the classroom.

I believe one can identify four phases in the progress of a pair towards something that can really be called a partnership, or four different patterns of

paired teaching.

In the first pattern, one of the pair takes over the leadership of the class while the other takes a passive or supporting role — handing out the books and papers, writing on the blackboard, checking to see that the dominant partner's wishes are being carried out. In other words, Number 2 merely acts as auxiliary to Number 1. A variant of this is the situation where the supporting partner deals with offenders and maintains discipline so that the other can 'get on with the teaching'. If we use Bion's terms to illuminate this, in the first situation Teacher 2 is just as dependent on Teacher 1 as the class is, whereas in the second situation Teacher 2 takes on the fight-flight group within the class and crushes it so that Teacher 1 can be guaranteed a dependent and submissive group. Thus the class can continue to split off their feelings, putting all the badness into one teacher and all the goodness into the other, and does not have to come to terms with ambivalent feelings towards either of them. Correspondingly, neither teacher really has a full and meaningful relationship with the class.

In the second pattern of paired teaching, the two teachers use each other to escape from the difficulties of working with the large group: that is, they do not really attempt to work as a pair. Instead, they divide the class into two smaller groups, or possibly four, and each looks after half the total number of children. Thus they enable the children to avoid the difficulties of relating simultaneously to two adults and they themselves escape from the mutual exposure that is inevitable in a real piece of team teaching. In a sense, they divide the class so that each can rule a part of it — and enter into a closer relationship with a part of it. But in doing so they create a division between the two sub-groups that may lead to problems of divided loyalties, as in a broken family.

In the third pattern, the two teachers work openly as a pair by planning in advance how they will distribute the leadership functions between them. Thus, in an English lesson one may read something aloud to the class and the other will conduct a discussion on it; or in a science lesson one demonstrates an experiment and the other gives a commentary and asks the class questions about it; or in a modern language lesson the two may stage a dialogue and each follows up with work on one



part of the dialogue or on one aspect of the language used. The danger of this is that it becomes too much of a performance — a sort of prepared act — so that the class remains content to sit back and admire, leaving the two teachers to do all the real work for them.

In the fourth pattern, the two teachers enter into a genuine dialogue which, though prepared for, is not over rehearsed, and which has as its objective a real interaction, both between them and the class and between sections or individuals in the class. If this is successful the questions raised by the clash of adult minds — by their public differences of view as well as by their demonstration of their professional solidarity — will be taken up and worked on by the pupils themselves. Thus a culture is created in which the adults are felt to be dependable yet not infallible, unified in their responsibility towards the class yet able to oppose each other intellectually.

Needless to say, the fourth stage is very difficult to attain. Within it, elements of the first three stages may from time to time be present. At times, a brief performance from the two may be quite appropriate to the task; at other times it may be necessary for each teacher to work more closely with one section of the class; at other times, inevitably, one of the pair may find himself taking a subsidiary role or dealing with a difficult pupil.

The important thing, it seems to me, is that the two teachers should be prepared to talk over not only what they are going to teach but also what they feel has been happening to them while they were teaching. They must not allow themselves to get stuck in fixed roles. It will be very surprising if the class does not seek to exploit the strengths and weaknesses of the two teachers by trying to set one up as competent and the other as incompetent, or by trying to turn one into the kind and understanding teacher and the other into the harsh and punitive disciplinarian, thus driving a wedge between them. Moreover, it must be expected that each, at times, will feel that the other has let him down, or that the other feels let down by him, for it will be difficult for the pair not to go into collusion with the class in these attempts to split them.

With the break-down of subject barriers and the advent of cross-disciplinary teaching, teachers will have to give more attention to psychological

considerations of this kind. The need to look honestly at what goes on in staff groups, as well as in classroom groups, has always been present, for staff rooms, like classrooms, have their scapegoats, their fight-flight leaders, their isolates and their powerful pairs. But as long as teachers maintained their isolation in the classroom, it was possible for much of what was happening in the staff room to be brushed under the carpet. Team-teaching, however, involves mutual exposure in the presence of pupils, and tensions and conflicts will have to be recognised and worked through if real team work is to result. For those who take part in these joint enterprises, an important part of their deliberations — perhaps the most important part of all — will be the testing out of mutual confidence, of their capacity to use each other's strengths and to tolerate each other's weaknesses, and of their willingness to acknowledge what each member of the team has to contribute, both subject-wise and as a person, towards the enterprise.

Perhaps it is this aspect of a student's apprenticeship in a school, far more than the notion that he or she is there merely to 'practise' the traditional role of the solitary teacher in sole charge of a class, that is the more valuable part of the experience. Some of the projects that provided material for the exhibition from which this paper took its starting point were put into effect by students working collaboratively with each other or with regular teachers in the schools. And all of them must have depended on some degree of cooperation, if only of interest and good-will, from a member of the school staff. In the past we have perhaps been over-protective of the student's right to have sole charge of his class; and certainly he needs this experience of working independently, if only to discover what it means to build up a relationship with a class, and thereby to increase his own confidence in himself as a teacher. But he also needs the experience of collaborating with teachers and the opportunity, from the very beginning, to work through with them the problems of shared concerns and shared responsibilities. The experience of mutual exposure in the planning and execution of a joint project — provided it really is a joint project and not the regular teacher's project in which the student is merely used as an auxiliary — can highlight some of the problems of working together that all teachers have to face, whether they actually teach together in the classroom or not. And good relationships with colleagues, like good



relationships with pupils, have to be worked for.  
They do not just happen.

## References

1. Bion W. R. (1961) **Experiences in Groups**, Tavistock Publications.
2. Rice A. K. (1965) **Learning for Leadership**, Tavistock Publications (Chapter 6: 'The Large-Group Event').
3. Rice A. K., loc. cit.
4. Richardson E. (1967) **The Environment of Learning**, Nelson (especially Chapters 2, 3 and 4).

## CORRESPONDENCE

Dear Miss Fisher,

The July number of **The New Era** contained two reviews which I felt did less than justice to the authors. I wrote to one of those authors, Mr Flanagan, and am enclosing, for your information, a copy of the letter I sent him in the hope that he will find a little encouragement in it.

It does seem a pity that a maths book should be condemned merely because it does not follow contemporary fashions, which may be ephemeral.

I remember how 30 years ago, Hogben's **Mathematics for the Million** was widely acclaimed. It has achieved nothing. I am not alone among experienced mathematics teachers who think that 'Nuffield maths' will meet the same fate.

The NEF has as one aim 'to investigate the new ideas springing up all over the world'. It is disappointing to me to find these ideas so uncritically accepted.

Yours sincerely,

E. M. Renwick,  
8 Buller Road,  
Newton Abbot,  
Devon.

*We have printed an article about a teachers' centre in Kent where new ideas are tried out and discussed. We hope to print articles about other teachers' centres. The growth of these centres should lead to experiment and open minds rather than dogmatic certainty. Ed.*

Dear Editor, New Era,

I am happy to see the **Note on Work-Experience** which I had written appear in the June 1967 issue of New Era. I think that everywhere we have to come to terms with life-and-work-centred learning. Mahatma Gandhi showed great insight when he put forward his theory of 'Education for life, through life and throughout life'.

Has Charlotte Buhler not shown that the creative 'work attitude' is a necessary factor in a child's growth, in its play activity no less than in study?

The purpose of this letter is to raise a couple of queries regarding the title that you have given to my note:  
(1) It is a Note from Ceylon, not India; India would include Ceylon only in Arnold Toynbee's sense of the latter being 'a colonial annex of the Indic Civilization'.  
(2) Do you prefer 'Education **for** Work-Experience' to 'Education **through** Work-Experience'?

Yours in service,

K. Nesiah  
(Hon. International Member WEF  
Former President National Ed.  
Soc. of Ceylon)  
6 Somasundaram Avenue,  
Chundikuli, Ceylon.

*With apologies from the editor for any confusion that has arisen. But if letters such as this were the fruit of every confusion how interesting the New Era would be.*

## BOOK REVIEWS

### Introduction to English Literature

H. E. Stowell  
Longmans; 14s

The purpose of any book which seeks to introduce a subject to the public must be so to stimulate interest and arouse curiosity that the reader will wish to pursue the matter further. The author of this little volume is presumably seeking to do this in the case of English Literature. Does she succeed in doing this and does she, in addition, uncover any new ground which will be of interest to those who may be well-acquainted with the subject to begin with and who may be needing more information and guidance?

It is true that Miss Stowell's book does not tell us much, if anything, that we did not know already but, by judicious selection of her material, especially her quotations and illustrations, she has managed to infuse life into a subject which can easily become very dreary if carelessly treated. This is not primarily a reference book — it does not go far enough for that — but it is an entertaining and well-illustrated exposition of the growth of English Literature from the earliest times to the present day.

The material is presented chronologically and by subject matter, e.g. Middle English Verse; Eighteenth Century Drama, and so on. The author illustrates these chapters by means of potted biographies of the principal exponents and a critical assessment of their work. Unfortunately this method involves her in rather frequent repetition of the remark 'the work of . . . will be dealt with in more detail later on'. This tends to fragment the study of any particular writer whose work may cover more than just one field.

The format is pleasant, the black and white illustrations clear and well done, the style readable, but I think it may be too stereotyped in its approach to attract an indifferent public and it does not go deep enough to attract the scholar. This is a pity but, on the other hand, it will certainly appeal to those who come between these two extremes.

Dennis Nye.

### Creative Arts and Crafts

H. Pluckrose  
Oldbourne Modern Education Handbooks; 30s

Arts and crafts, if taught as recommended by Mr Pluckrose, are not the Cinderellas of the school curricula, as, sadly, so often is still the case, in some unenlightened primary schools.

Arts and crafts, as Mr Pluckrose illustrates, can be a very vital, invigorating and integrating factor in collecting



together many other fields of education and enabling the young pupil to extract the utmost from such other subjects as geography, history, literature, music, social studies, etc. The author of 'Creative Arts and Crafts' models all these individually independent studies into a collective unity under the one heading of 'Creative Arts and Crafts' and children are helped to help themselves to a much wider and more exciting understanding of all the academic subjects. Children's classics illustrated in mural and frieze work, from ideas by the children themselves, give just one happily inspired example of a basis for promoting imaginative discussion and scope for arts and crafts.

Mr Pluckrose encourages the appreciation of variation in texture in addition to the perception of form, pattern and colour in lively perspective. His methods omit any form of regimentation, but try to foster a stimulating, purposeful and truly creative learning which does much to develop a sense of responsibility and favourably influences the whole character of a child's personality.

One must realize that the natural impulse to create is tremendously strong in young children — they are inventive, inquisitive, experimental, and uninhibited and the methods suggested in this book show an experienced skill in helping to take full advantage of these potential talents.

The book gives clear, concise, easy to follow directions (amply illustrated) regarding subjects, materials and techniques which the author employs so successfully.

M. L. Lister-Williams.

## **Model answers in Pure Mathematics for 'A' Level Students**

**G. A. Pratt & C. W. Schofield**  
**Pergamon Press; 10s**

This book, which is based on the authors' experiences as examiners, covers work on the London, Associated Examining Board, Southern Universities Joint Board and the Welsh Joint Education Committee A-level examinations.

The book provides 35 worked examples and about 100 practice examples together with hints for their solution. The worked examples also include some indication of alternative solutions. It is however little short of disastrous to find nine errors in 35 examples.

In compiling a book of model answers one should follow the author's dictum and read each question carefully, re-reading each answer ensuring no mistakes occur in the final copy for the likely purchaser is not the 6th former in the local grammar school but the 'A' level candidate who is going it alone, or with the help of one evening a week at an evening institute and who has little or no opportunity for obtaining tutorial assistance.

A book of this type must (a) be cheap, since it will soon be out of date; (b) contain recent questions — this contains 6 from 1964, 43 from 1963 and goes back to 1960 for more than a dozen questions — (c) give a fair indication of what examiners want as far as length of answer, layout, degree of explanation; (d) give the candidate some idea of the methods of selecting the best approach to any particular stereotyped question; (e) give the candidate an opportunity for practice; (f) be accurate in worked examples, answers and hints. This book satisfies a, c, d, e, and could with the printer's help satisfy f.

N. A. Pass.

## **The Study of Education**

**Ed. J. W. Tibble**

**Routledge & Kegan Paul Ltd; 1966; 233 pp; 25s**

The significance of this book as a landmark in the development of the study of education derives both from its intrinsic contents and from its central place in the prospective Students Library of Education of which nearly twenty titles are already announced.

It comes at a stage when the main contributory disciplines have become articulate enough in educational theory to validate the claims of education to be a proper subject for university study and research and a central discipline in the degree course. It is with the relevance of these contributory disciplines to the study of education that the book mainly deals, but Professor Tibble and his associates have steadily borne in mind what their findings imply for the nature and content of courses that will speak to the needs and condition of students in colleges of education.

After an introduction explaining the purpose of the book in relation to the whole project, Professor Tibble gives a succinct and critical account of the somewhat haphazard development of the study of education since the inauguration of the training of teachers in this country in 1846, tracing the provenance of the various strands that have been successively incorporated, and suggesting the reforms that are now felt by the colleges of education themselves to be necessary to the fulfilment of their expanded role in higher and professional education. In an admirably lucid chapter Professor Hirst shows the need for clearer and more precise concepts on the nature of educational theory, the ways in which the various elements fit into its structure, its purposes, uses, and relation to educational practice. He counsels us to beware of over-simplification. Philosophical beliefs are important but are not to be treated as axioms from which educational theory may be deduced, nor can they be translated into educational practice without regard to psychological, sociological, and historical considerations. Educational theory develops from a broad domain of theoretical discussion and investigation to which many sources contribute: it is commonly understood both as a body of scientific knowledge and as a body of rational principles for practice, the latter containing important non-scientific elements, value judgments and beliefs.

Professor Hirst elucidates this re-thinking of the organon of educational theory by reference to the ways in which knowledge is commonly organised: in 'Forms', 'Fields', and 'Practical Theories'. He concludes that educational theory does not directly yield a set of right practices. The link between the two is forged by particular judgments.

In introducing his chapter on the philosophy of education, Professor Peters notes that the effect of the modern 'revolution' in philosophy has been to emphasise its second-order character: its critical concern with the forms of thought, the nature of concepts and the grounds of knowledge. Though the modern philosopher restricts himself to what he judges to be strictly philosophical and is no longer disposed to pronounce upon the whole scheme of things, this distinctive feature of philosophical enquiry enables him to say something philosophically pertinent in matters embracing the widest range of human activities and concerns. But he goes to work with precision tools which he may employ in a constructive as well as a critical way.

Under his scrutiny, what passes for the philosophy of education in most colleges is sadly inadequate, whether it appears in the syllabus as principles of education, history of educational ideas, or problems of philosophy. Professor Peters offers the basis of a new approach, relating to philosophical psychology and the analysis of types of



mental process. The distinction between the logical and psychological aspects of learning is fundamental. Concepts like motivation, character, personality, and self-realisation need to be analysed. We should clarify what we mean by aims in education. This leads to consideration of in-built criteria of value, both in the matter and the manner of education, and the relevance of ethics and social philosophy to educational issues and their mode of application as principles of education to the school situation.

Then, in the field of epistemology there is need to analyse such unitary conceptions as are apt to be implied by such questions as: what is an educated man? — or a liberal education? Problems of curriculum construction are involved and a questioning of the nature of school subjects.

Moreover, philosophy in its aspect of clear thinking and the critical attitude is an integral part of educational theory, not only a means but an end, an initiation into the 'good life'.

Professor Peters concludes that the way in which philosophy of education is taught to student teachers should have regard to three main principles. It should arise out of the practical and personal problems of their experience: consideration of the philosophical aspects of the relevant topics should be linked with the psychological and social aspects: the process of differentiating out the philosophical questions should point the students on to an interest in the fundamental problems of philosophy, and a disposition towards a more rigorous philosophical approach in their later educational thinking as practising teachers.

In considering the contribution of the History of Education Professor Brian Simon shows how the approach to education as a social function leads the student into many fields: social, political, and religious; scientific, industrial, economic, and domestic. He acknowledges the great debt this approach to education owes to the wisdom and educational stature of Sir Fred Clarke, a former President of the E N E F.

The study of educational history prepares us to accept change, to gauge the validity of present claims in the light of the known past, to be sceptical of ideas which rationalise existing practice or present it as the ultimate truth, to become aware of the determining factors in social life and the social origins of educational ideas.

Sir Fred Clarke in 'Education and Social Change' spoke of the 'social blindness' of much English educational opinion, and recommended among other salutary exercises a historical study of the evolution of the curriculum. Professor Simon gives a number of illuminating illustrations, and quotes Professor Bernal's observation on the 'geological strata' of its existing contents.

He suggests that for students we should be aware of the danger of the simple linear approach, as tending to create the illusion that our educational system has progressed from milestone to milestone by some inevitable melioristic process. Better, he thinks, under the limitations of the course, to approach the past through the present, studying particular topics in depth. He approves Sir Fred Clarke's idea of examining historically the educational ideologies of different social groupings and his proposal for a 'politics of education'.

He notes the need of re-writing educational history to take account of the greater attention that is now being paid to the social and economic aspects and to local educational history, hitherto a largely unexplored field. His pre-view of the field to be covered by the forthcoming

Students Library of Education shows how current needs will be supplied.

He concludes that the study of the history of education has only an indirect effect on the practice of teaching, the chief product for the student being what Clarke called 'critical self-awareness'.

Writing on the contribution of Psychology to the study of education, Professor Ben Morris considers the central problem to be that of relevance. That there is an intrinsic relation between education and psychology is obvious from such work as that of Binet and Burt whose study of educational problems developed into branches of psychology. But, in general, psychological theories require interpretation and transformation before they can be embodied in educational theory. This is especially so with current theories derived from animal psychology and their application in a human context within the psychology of inter-personal relations. Such transformation is also needed in applying the theories of the ethologists, although the human analogies (as for example in the attachment theory) are closer.

The more psychology has approached the nature of a science, the more has it shed value judgments, which are in-built in educational thought. The problem therefore is to find the common ground and within it to define the areas of psychological thought which have a high degree of relevance to educational thought. The crucial step then in teacher education is to make what is relevant effective in a personal sense, in the act of teaching.

In constructing our 'outline map of kinship' (as Professor Morris styles it) between educational and psychological thought, we are involved in a task of discrimination, the grounds of which are a view of man fully adequate to what we know about him. We can fulfil this only at a level of thought in the mode of the personal. This enables us to discover the concepts and systems that by transformation can fit the fully human image of man.

Such an approach transcends the traditional dichotomies that derive from the claims of the individual and the claims of society and which, as reflected in educational and psychological thought, polarise towards the organic and the mechanistic views respectively.

Both are partial and inadequate views but nevertheless at their own varying levels reflect much actuality. Cybernetics has a valid basis within its province: the use of learning sequences has something to teach us. But partial systems of this and similar kinds should really be viewed as forms of alienation from the personal. The scientific study of man involves isolating his functions for the purposes of investigation. The results therefore need to be interpreted in relation to higher order systems.

Professor Morris concludes that Psychology is relevant to Education only where both share major pre-suppositions about the nature of man, and that these pre-suppositions should be under constant scrutiny with the help of the other fundamental contributory disciplines.

For students in colleges of education the study of psychology should be regarded as part of their personal education, bearing in mind that all psychologically relevant areas require transformation to make them assimilable. What is relevant becomes personal through understanding children (not **about** children), which essentially means the understanding of one's self.

Professor Taylor in his chapter on the Sociology of Education charts what for a number of reasons is very largely a new field in colleges of education. As a discipline in its own right, modern sociology has differentiated its function from an earlier general



involvement in moral philosophy and meliorative social exhortation, and taken to the use of more precise tools in more specific and defined fields. It is important to understand the nature of the sociological contribution in choosing themes most relevant to work in schools.

In the first place the student who wants to understand the significance of specialised sociological studies should have some background of the broader conceptions of sociological enquiry. The way in which educational aims and provision are related to economic conditions, industrial society, and technological change are exceedingly complex. Educational institutions have a multi-dimensional relationship with the total social structure and are subject to many competing pressures.

Professor Taylor suggests consideration of the role of schools as agents of social mobility, the meaning of equality of opportunity in relation to the system, the limitations of educational structure upon educational performance, the social determinants of educability: all of which demand for their just evaluation the sociologist's broad understanding of the relations of school and society.

Apart from limitations due to the dearth of qualified lecturers, the colleges are faced with the problem of the relative advantages of departmental specialisation and the integral approach to educational studies. The group-based education course (the 'mother hen system') with its obvious advantages may have to be modified by a scheme of team teaching if the sociology of education is to be effectively introduced.

Professor Taylor devotes a section to the 'culture controversy', arising out of criticism of the assumptions upon which the sociology of education is allegedly based, its 'covertly normative approach' and 'obsession with class factors' (Bantock) and the strong influence of socialism upon the choice of problems: negatively, the absence of any critique of industrialism or suggestion of alternative models to the 'affluent society'. This is the posture of the 'moderns' as opposed to the 'contemporaries', and one towards which, in Professor Taylor's view, teachers and those who train them tend to lean. While not accepting the criticisms he expounds them fairly and argues for the middle range of explanation and theory which he looks to the sociologist to provide.

In spite of the difficulties of available time and the immaturity of students in the initial training course, he considers that they may be initiated into a properly orientated study of the sociology of education by either of two main approaches. The one would start with the structure of society and the functional place of education within the complex, and so to the field of the schools viewed as actualities rather than formal institutions. Professor Taylor would appear to prefer the opposite point of departure, starting from the familiar classroom situation and what goes on in the school. This approach is elaborated in some detail, the principle being to bring the student to look at what is familiar to his experience in a new and unfamiliar way — the sociological.

Thus sociological studies add a valuable element to the pattern of the individual's thinking, introduce him to the methodology and interpretation of sociological research, and lead him to a more realistic evaluation of the role of the school and the teacher in social change.

In the concluding chapter Professor Tibble draws together the leading ideas of the several contributions, and suggests, with examples, how the theory of education formulated as 'principles for practice' should inform the specific courses in colleges of education, and relate to the craft apprenticeship of the students and to their general studies.

Raymond King.

## *African Research Monographs*

UNESCO - International Institute for Educational Planning, Paris.

1. Educational planning and development in Uganda, J. D. Chesswas, 1966, pp. 97, 10s.
2. The planning of primary education in Northern Nigeria, J. F. Thornley, 1966, pp. 46, 8s.
3. Les aspects financiers de l'enseignement dans les pays africains d'expression française, J. Hallack and R. Poignant, 1966, pp. 76, 10s.
4. The cost and financing of educational development in Tanzania, J. B. Knight, 1966, pp. 80, 10s.
7. The legal framework of educational planning and administration in East Africa, J. Roger Carter, 1966, pp. 32, 8s.
8. Les aspects financiers de l'éducation en Côte-d'Ivoire, J. Hallack and R. Poignant, 1966, pp. 44, 8s.
9. Manpower, employment and education in the rural economy of Tanzania, Guy Hunter, 1966, pp. 40, 8s.
10. The process of educational planning in Tanzania, A. C. Mwingira and S. Pratt, 1967, pp. 102, 10s.
11. L'éducation des adultes au Sénégal, P. Fougereyrollas, F. Sow, and F. Valladon, 1967, pp. 46, 8s.
- 14 The integration of external assistance with educational planning in Nigeria, 1967, pp. 78, 10s.

Between 1959 and 1962, under the auspices of UNESCO, conferences were organized at Karachi, Addis Ababa and Santiago to examine the educational needs of Asia, Africa and Latin America. From these conferences stemmed national programmes for planned accelerated development of education in the low-income countries. The optimism with which planning was undertaken was gradually dampened by the awareness that developed of the lack of resources, finance, skilled manpower, and lack of data. As part of the answer to the latter two defects, the International Institute for Educational Planning was set up in Paris by UNESCO, in 1963, with generous support from France, the International Bank for Reconstruction and Development, and the Ford Foundation to serve as an international centre for advanced training and research in the field of educational planning. One of the outcomes of the work of the Institute is this series of research monographs to provide African case studies designed to shed light upon major problems confronting educational planners. Altogether eighteen studies have been carried out in Nigeria, Tanzania, Uganda, Ivory Coast and Senegal. The importance of such case studies is two-fold. The formal training of planners has been largely concentrated on techniques involving econometric



model-building based on linear or curvilinear programming, the construction of input-output matrices, simulation techniques and the like. Valuable as such theoretical based procedures might be in training they have proved of comparatively little practical use in most less developed countries. This is in part, because of the dearth of reliable statistics, the lack of technicians capable of participating in the formulation of econometrically based plans, and partly due to the failure of government leaders to understand what planning is about. But the major defects have arisen from political and administrative weaknesses. The case studies provided in this series of monographs will help to provide a survey of things as they are, identification of what needs to be done, and the means available to do it. On this basis it will prove possible to work out practical ways of doing it.

As Mr Philip Coombs, the Director of the International Institute of Educational Planning points out in the foreword to the first monograph on educational planning and development in Uganda, the effectiveness of planning is dependent upon the co-ordination of all stages of planning and development, and the need for adequate statistical information. But above all, 'Planning must start from clear assumptions about what is to be taught and how. The syllabus and methods by which it is taught are being modified in Uganda in the light of changing requirements, and these modifications involve certain commitments in terms of educational resources and finance.' This realism concerning the function of planning in relation to the educational objectives in changing circumstances is reflected in each of these monographs in different ways.

In the study of the legal framework of educational planning and administration in East Africa, Roger Carter brings out clearly the importance of an aspect of educational planning and administration which has received relatively little attention. The slowness of change which is characteristic of legal structures inhibits the exercise of initiative. It touches upon very practical problems of management, central and local responsibility, the balance between public and private endeavour, and individual rights in education. Guy Hunter's study of Manpower, employment and education in the rural economy illustrates a problem that is plaguing many countries today, how to balance education and job opportunities. The political actions of President Nyerere in the field of education looked at from the objective picture provided in this study serves to emphasise the importance of politicians, the administrators and the people knowing what planning is about. A. C. Mwingira and S. Pratt have the advantage of having written their study from working experience of initiating an educational planning unit in a Ministry of Education and of having to establish satisfactory lines of communication and co-operation with the Ministry of Development Planning. This is a revealing contribution to the understanding of the practical human processes of co-operation and compromise which are necessary if the dry bones of the statistical methodologies of educational planning are to take on flesh and come alive.

P. Fougereyrollas and his colleagues in their study of adult education in Senegal, not only provide a valuable study of an aspect of education founded in the tradition of the French education system, but also provide insights into a feature of educational development that might well prove a sheet anchor to accelerated social, economic and political development. Within the next decade, the father figures who at present dominate the political scene in Africa will have disappeared. Their successors are unlikely to have the same charismatic influence on the mass of the people. A better educated adult-populace will be necessary both to provide understanding cooperation in the execution of development plans and to be able to develop and apply new skills in economic and technical projects. The possibilities and difficulties underlying the provision of adult education are clearly demonstrated in this study.

Thornley's study of the planning of primary education in Northern Nigeria stresses the flow pattern it is necessary to establish in any programme of educational development. Administrative changes, in this instance decentralisation of the administration of primary education, require training courses for the administrators in the nature of the new machinery and their responsibilities in working it. In the extension of the primary school facilities the prior need is for training teachers before initiating new growth in the primary school system.

External aid was recognised as essential to the accelerated development of education at the three regional conferences from which so much action has stemmed. But external aid has nothing of the fairy wand about it, by a touch converting mice into horses, a pumpkin into a carriage. It involves a variety of practical problems. Again Mr Coombs reflections on the study carried out by Mr L. Cerych deserves quotation.

'To name but a few of these familiar problems, there is, to start with, that of reaching rational priorities on what forms of aid to request and, on the other side, that of trying to respond affirmatively and efficiently to such requests. There is the problem of multiple sources of assistance, each with its own strengths and limitations, its own ideas and procedures, which sometimes engenders confusion and competition, waste and misunderstanding. There is also the problem of timing — the frustrating time consumed in preparing proposals, getting them accepted, then finally getting action (by which time the earlier needs and priorities may have shifted). And there is, of course, the delicate problem of politely saying no to proffered forms of aid which are considered useless or even worse, and the reverse one of declining aid requests which appear ill-considered.'

Of the value of these studies to those who are concerned in any way with the development of education in the low-income countries of Asia and Latin America as well as for Africa there can be no doubt. They are equally important for all concerned with finding the funds for aid purposes whether bilateral or international. All concerned with the project are to be congratulated on the



achievement these studies represent. But another aspect of their value should not be overlooked. They have much to offer to all concerned with education in Britain. Examination of the issues raised and the techniques employed to deal with the problems of education in Africa will provide valuable insights into problems and possibilities that beset educational development in this country. The very strength of tradition both in the system and in our procedures for examining it and developing changes in policy prevent the imaginative leap ahead necessary to compass the needs of tomorrow. Study of these reports could stimulate our own thought and actions.

J. Lewis.

## The Environment of Learning

Elizabeth Richardson  
Nelson, London, 1967; 35s

This is an excellent book which should be read by every teacher and every senior educational administrator. It deals with a most important but much neglected subject — the class and the school as foci of inter-personal and inter-group relations and their significance for pupil and teacher. This is not, of course, all that Miss Richardson deals with. She has much to say on every important aspect of education, but what makes her book stand out from among the general run of works on education is its consistent and thorough treatment of education as an intellectual and a social process involving willy-nilly both teacher and pupil.

In her Preface, Miss Richardson confesses that the whole character of the book has been conditioned by her 'learnings' from participation first as an ordinary member and later as a staff member, in several Residential Conferences in Inter-personal and Inter-group Relations, arranged jointly by the University of Leicester and the Tavistock Institute of Human Relations. This must be very clear to anyone who has had experience of these conferences. In a way, her book amounts to a serious and sustained application of those 'learnings' of hers to education and the educational process.

This is not to say that Miss Richardson came to her first Conference as a greenhorn. It is clear from the book that she is a naturally insightful person and had already 'seen' a great deal of what goes on in the classroom and the school, both below the surface as well as above it, and had attached meaning to what she had seen. But through her experiences in the Leicester/Tavistock Conferences she has been enabled to develop her insights to the point that she could write this very perceptive and in some ways disturbing, although not altogether unhelpful, book.

Miss Richardson has very useful things to say about even the physical environment of learning, but her concern is chiefly with the social environment. Her conception (sociologically speaking) of the school is not merely, however, one of classroom groups and a staff group engaged in a perpetual inter-group exercise, but of a social organisation and to her thinking about this she brings a knowledge of modern organisational theory. This enables her to take a cool, penetrating look at both the traditional type of school organisation and some of the newer democratic types. In this section of the book she has much to say of value particularly to headmasters and headmistresses.

A. J. Allaway.

## North America and Asia, including USSR

R. C. Honeybone and N. J. Graves  
Heinemann Educational Books Ltd; 18s

This book is the third of five in a series entitled 'Geography for Schools' designed for the secondary level and edited by R. C. Honeybone, now Professor of Education at University College, Dar-es-Salaam, but formerly head of the Department of Geography at the University of London Institute of Education. N. J. Graves, his successor in this post, is co-author with Professor Honeybone of the volume under review. Written by two men with this background, it is not surprising that the book shows a modern and enlightened approach to school geography.

It is in many ways convenient to find the two most powerful states in the world today, the USA and the USSR, as well as China, dealt with in the one volume. Nevertheless the relative weighting given in the book to these countries might be criticised. Anglo-America, with a population less than that of the USSR receives over 200 pages, with USSR only 54. More could well have been included about the major cities of the Soviet Union: Leningrad, for example, receives scant attention and does not even appear in the index at the end. China, with a population more than three times that of either Anglo-America or the USSR receives only 37 pages. Whilst no one would claim that the number of pages per country in a book should bear a direct relationship to size of population, nevertheless perhaps the relationship should be closer than it is here.

In addition the arrangement of the material in the North America part of the book could be criticised. California appears in a chapter headed 'From the Caribbean to California: the former Spanish Territories', despite the fact that, as the authors themselves stated, 'The Spanish period has not . . . left a marked impression on the Californian landscape . . .' It could well be argued that California might have been more appropriately placed in the chapter headed 'Settlement Moves West', since 1849, the date of the Gold Rush, and 1869, the date of the coming of the transcontinental railway, were of greater significance in its development than the earlier coming of the Spaniards.

Almost inevitably the book contains some slips, e.g. a couple of misleading statements about the climate of California and a reference on page 63 to Lake Ontario instead of Lake Erie. But these are minor blemishes in what is normally a careful treatment.

There is indeed a great deal to praise in the book. It is profusely illustrated with pictures, maps and diagrams. An attempt has been made to give reality to the countries under review by good descriptive passages from various sources and by the liberal use of sample studies. Ample — possibly too ample — provision is made for work to be done by the children, so that there may be active and not merely passive learning. Also, whilst the book is primarily concerned with regional geography, generous treatment is given at appropriate points to topics from what are usually termed the systematic branches of the subject. Included in the book are a few 1-inch OS maps showing features in Britain which link up with features in the countries under consideration, as well as maps in colour of the Niagara Falls and part of the west coast of Malaya.

In general this book reaches the high level one would expect from its authors and should prove a valuable and popular book in secondary schools.

D. Wild.



*This review article seems to complement the Jonathan Miller film on the same subject.*

## Alice in Wonderland

Dennis Dobson

Illustrated by Ralph Steadman

London; 63s

There is a story about a girl who dreamed that she was a princess. She was imprisoned in a room at the top of a high tower, and a knight, who came riding by, noticed her at the window. He climbed the ivy around the tower, entered the room and then, holding her on one arm, clambered down, keeping a firm grip on the ivy with the other arm. He reached the ground, lifted her on to his horse, mounted it himself and galloped away. Presently they reached a wood. He pulled up the horse, tied it to one of the trees and helped the princess down on to the grass beneath. He knelt down beside her and, terrified, she looked up into his eyes and said, 'What are you going to do to me?' The knight replied, 'That, my princess, depends on you — it is **your** dream.'

Strangely enough, it was **not** the girl's dream. She was a fictional character. The dream is one which is shared by original creator, storyteller, and listener. They all give the story the same interpretation.

By this token, we must judge any new presentation of the story of Alice in Wonderland as a joint product of the present-day producer, writer, or artist, and the public who participate, over and above the contribution of the original author. In some senses, however, a work of art, such as a book or play, takes on a life of its own. It is possible to discuss motivation of behaviour and to give interpretations of the inner meanings of the experiences that are described. Important literature seems to owe its capacity for survival to the richness of meanings and multiplicity of meanings that can be attached to the author's original words. Shakespeare, for example, would not recognise some of the interpretations given to his plays by modern producers, but, when the productions are good, the meanings are legitimately attributable to the text.

Alice in Wonderland has achieved a special position during the century following its first publication (1865). The author's words could have become associated with mental pictures which would have been individual to each reader, but the illustrations by John Tenniel provide a starting point for the reader's phantasies that is as firmly fixed as the printed word. For a long time, therefore, the reading and the occasional acting of Alice in Wonderland was a stylized or stereotyped activity. The phantasies fit into a fixed pattern, which, when enjoyed by children, have carried parental approval. Parents, who deprecate any daydreaming and fear that the child's own stories of imaginative happenings threaten the virtue of truthfulness, are themselves ready to transmit those ready-made phantasies which follow a traditional course. The belief in these becomes a virtue. It is the **good** child who believes in Santa Claus, and the **bad** child who finds out the truth, and children are being good when they clap their hands to show that they believe in fairies. Tampering with the well known fairy stories is as outrageous as challenging religious beliefs.

Alice in Wonderland was accepted in this hallowed company within a very short time, but its place is somewhat special. Literature can be judged by form, content, and poetic spirit. In my view, the appeal of 'Alice' depends upon the quality of the form more than content, and content more than poetic spirit.

The Dennis Dobson edition claims attention by reason of the illustrations by Ralph Steadman. These are in the spirit of this age, reminiscent of the caricatures of Gerald Scarfe, but occasionally containing some of the gay extravagance of the art nouveau. The dream quality is

enhanced, and some of the pictures serve to represent anxiety that would be proper to the **situation** described by the words. Tenniel's pictures, in contrast, were matter of fact, and so is the actual wording and the nature of the experience to which it refers. We do not have to be schizophrenic in order to split off feeling from thinking. We can always do it in our dreams. There is no ambience of neurotic anxiety in the original creation of Alice in Wonderland.

It seems to be a mistake of modern interpreters to attempt to find a comprehensive and coherent explanation. There is no **real** Alice. Tenniel did not take his drawings from pictures of Alice Liddell, he was supplied with a photograph of one of her friends, and it is doubtful even if he used this.<sup>1</sup> It is not **the** Alice but **an** Alice, and we cannot make her into an **analysand** ('An Alice and what?' as Lewis Carroll might have added). There is no need to conjecture on the nature of the symbolism, or on the way in which this symbolism is related to the personality of Lewis Carroll or Charles Dodgson. It is the words themselves that matter. The symbolic meanings are the common currency of the analytically oriented intelligentsia.

Steadman goes further than his illustrations of the text and gives, in an introduction, an explanation of what his pictures are trying to say. This is his own social commentary, using Dodgson's allegories to illustrate his views about features in present-day life. The White Rabbit is the hurrying, scurrying commuter, and Father William represents the contrast of the arrogance of youth with the certainty of an old man's memories. This is a purely personal and ephemeral statement, but is no less valid than the quotations of some of the phrases to illustrate a political argument, or to provide a literary analogy.

The phraseology of Alice in Wonderland is still used in order to allude to some of the features of middle class intellectual life. The style of speech and the style of humour provide a passport which admits the user into a select company. Part of its nature is to emphasize the near mistakes which are recollected in adult life with relieved amusement by the possessors of an exclusive education.

A special language has to be evolved in order to communicate common experience and standards. Certain stock phrases, which one person begins and another completes, help to preserve legends and myths which are the personal properties of families or social groups. They provide a private language by means of which strangers are excluded. The ability to say 'Off with her head', with the certainty that the context will be understood, can be compared with the use of cockney rhyming slang where the words need the knowledge of a special code.

The new illustrations break up familiar images, and make it necessary for us to face new associations of ideas in relation to the words. The danger then could be that we may no longer find the phraseology adequate for the purpose which it has served for so long. Will the allusions to some of the precious moments of a small section of the Victorian population still serve for a generation that has available both the rapidly changing allusive slang of the adolescents and the crystallized clichés of Coronation Street?

The adult world cannot force upon the new generation its own private language even through the channel of approved literature. Alice in Wonderland has to take its chance with each new generation. Many of us, however, would still like to think of it as forming a part of our cultural heritage.

J. H. Kahn.

1. Martin Gardner (1960) 'The Annotated Alice', Penguin Books, 1965.

*Reprinted from Mental Health the journal of the National Association of Mental Health.*



## Understand Yourself and Other People

J. Hemming

Many books written for the young fall with a dull thud into the wide gap between adult attitudes and the world of the child. They tend to vary between over-sophistication on the one hand and a patronising discussion about the young on the other. Fortunately, none of this is true of the latest book by Dr Hemming whose previous writings have shown that he possesses an intuitive understanding of the adolescent and the strange, confusing, conflicting world in which the teenager struggles towards maturity.

There are eleven chapters, each of which forms an excellent basis for discussion, inviting the younger reader to consider human nature as a personal experience, first from one position and then another. In this way the author opens up for examination the subtleties of human experience giving the reader an opportunity to test his own observation, examine his own motives and consider the kind of worlds in which others live. In this way all the usual conventions of adult instruction and exhortation are avoided and replaced by the invitation to think, enquire and experiment, thus supporting the adolescent's view of the world as a changing environment which nevertheless has its own logic different from and yet related to adult standards. It is this freedom of thought, this total lack of dogmatism which will recommend the book to teachers who are willing to encourage the youngster to work things out for himself in his own way rather than hurry on towards pseudo-maturity.

Robert W. Shields.

## Child Guidance and the School

Isabella C. MacLean

Methuen & Co. Ltd; 'Education Paperback' 1966; 9s 6d

Many teachers are still mystified about what happens when a child attends a Child Guidance Centre, particularly if no signs of difficulty have been noted in school. In this book, one of the clinic team, a psychologist, describes the history of the Child Guidance service, and the varied problems which the teacher and psychologist together seek to help children overcome, sometimes with the help of a psychiatrist, social worker and other agencies. Having discussed normal development, Dr MacLean goes on to describe those children who are handicapped in one or more respects, the intellectually retarded and physically handicapped for example, and those whose learning difficulties are the outward sign of emotional stress. The problems of deprivation and rejection, of foster children and of delinquents are among other topics of which she writes.

Dr MacLean has included a remarkable account of material in her book, and in so-doing has perhaps tended to become rather too detached and clinical, so that one is inclined to think of cases rather than children needing help. As an aid to the teacher seeking guidance himself in understanding children with difficulties this book will be valuable for reference; for general reading its factual content may prove indigestible in quantity. It will serve a useful purpose if it stimulates an awareness of the teamwork involved in constructively helping children in need, and so fosters closer co-operation between differing disciplines.

R. D. Gold

## **THE TEACHING REVOLUTION**

**W. Kenneth Richmond**

The structure, methods and approach of teaching are undergoing rapid change. This stimulating book draws together many separate strands of development, including programmed learning, closed-circuit television and curriculum reform projects, to present an overall view of present-day changes, how they are being met, and what pattern for the future is emerging.

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**Edited by Alan S. G. Ross**

It is on the teacher that the burden falls of creating more lasting links between Arts and Science. The contributors to this book are teachers in schools and universities, and fully represent both sides of the problem. Both general aspects and specific details of the controversy are discussed, and the views expressed differ markedly from those in other books on the subject.

30s

**METHUEN**



# Tribe, State and Community

Charlotte Waterlow

Methuen General Studies; 1967

Paperback 11s 6d; Bound Edition £2 2s 6d

Here is a book for which young students and the general public have been waiting. It is an authoritative, lucid, warm, challenging account in under two hundred pages of contemporary government and justice throughout the world. The author reviews their primitive origins, 'Liberal Democracy', 'Ideocracy' or Communist systems of government, government in the Developing Countries, 'Pigmentocracy' or systems of government based on Colour, International systems of government, including a useful assessment of the United Nations Organisation and a summary of the chief legal systems.

What gives Miss Waterlow's writing its special value and distinction is that she has presented her objective descriptions from a definite point of view. It is clearly announced on Page 9:

Our hypothesis, therefore, is that the dynamic of modern society is leading towards the eventual establishment of all the Rights of Man. At present the systems of government in the world differ widely, partly because of differences of historical culture and circumstance, partly because of differences of wealth and economic development, and partly because of differences of emphasis and priority in implementing the Rights of Man. However, it follows from our hypothesis that since their final goal is the same — the liberation of each individual to **be himself, a unique and creative person** — sooner or later all these systems will begin to come closer to each other. Liberty, equality and fraternity are like germs in that they do not recognize frontiers. As this process develops, the political structure of the world may therefore change from a collection of states, pursuing power-politics, to a collection of inter-blending communities.

Page 32 offers an example of the author's ability to make suggestive comment:

'General de Gaulle has given French citizens a respite in which they can re-examine their political consciences. For essentially both the excessive individualism of French politics and the excessive authoritarianism of German politics may be regarded as symptoms of immaturity. The key word, we suggest, is **participation** — active participation by free and self-determining individuals in the political process.'

Pages 41-42 illustrate Miss Waterlow's deep and humane concern for the human predicament:

'Participation in the innumerable practical decisions which affect the individual's daily life is not the only field for the exercise of active democracy. In our secular, materialistic Western society the great moral issues which are shaking the world are **not** shaking the conscience of the average voter. The Vietnam issue has not been debated in the American Congress. The problems of nuclear disarmament and aid to developing countries were barely mentioned in the British election campaign of 1966. The French public does not seem concerned about their government's refusal to sign the Test Ban Treaty [see p. 146], or to join in the United Nations' embargo on shipment of arms to South Africa [see p. 104]. These basic issues of poverty, racial conflict and mass destruction are not difficult for the ordinary person to understand; nor, once understood, is it beyond his power to influence his government; for all the Western governments are, as we have seen, geared to respond to public opinion.'

The indifference to moral issues is due, in the writer's opinion, to the psychological sickness of our Western society. The average middle class (or classless) person who lives in an impersonal suburb or 'location', who works in an impersonal organization, and who votes for an

impersonal government, is psychologically as well as politically 'alienated' — from Nature, from his fellow men, and, in a deep sense, from himself. The scientific way of looking at the universe, which now dominates all our thinking, has given him the power to transform his environment, to conquer the age-old afflictions of poverty, ignorance and disease — but at a price: the price of atrophying his **capacity to participate**, through intuition, through feeling, through love. Someone has described Western man as living in a 'chromium-plated hell'. Just at the point where he has created the physical conditions for a far better kind of society than could have been dreamed of in past ages, he seems to have lost his moral nerve. The rates of crime, suicide and drunkenness are far higher in the affluent societies of the West than in those which are still struggling with the basic problems of poverty. We shall suggest in subsequent chapters that the fate of mankind, in the most critical century of its history, hangs on whether the Western democracies can rise to the moral challenge to found a world community.

This book has certainly delivered such a challenge: can its readers, who should be legion in schools, colleges and the market-place, respond to it?

James L. Henderson.

## An Introduction to Digital Computing

F. H. George

Pergamon Programmed Texts; 21s

This book is one of a series of Pergamon programmed texts which is aimed at the intelligent layman. It has been tried out by the author with various groups, checked and validated. This particular book has been read and checked by eight specialists in computers therefore I hesitate to suggest that they are wrong but I cannot see how, when on frame 33 the reader is presented with the statement, 'A desk calculator is manual and not automatic. Is this statement true or false?'; the intelligent layman can give a satisfactory answer. Giving the answer false frame 37 begins 'No it is quite true'. Giving the answer true frame 40 begins 'False is the correct answer'.

Since this programmed text reminded me of the Bristol Tutor film 'Introduction to Computer Programming' I tried the text book and the film with my students. They preferred using the machine programme, finding the turning of pages more tedious than pressing a button but all agreed that the monotony of turning pages was soon forgotten. The knowledge gained by each method was very similar in quantity and length of retention though the numbers of students involved was so small that significant results could not be obtained.

An Introduction to Digital Computing consists of four chapters concerning a mythical though representative computer called PRIMUS. This is a partially successful attempt to keep the language general while making it possible to transfer the knowledge gained to any particular machine with a minimum of instruction. Chapter 1 'The Organisation of a Computer' and Chapter 2 'Programming and the Control Unit' give good background material and genuine practice in elementary computer techniques. The usefulness of chapter 3 'Computer Arithmetic' is more doubtful since the reader is asked to deal generally with numbers in other bases together with a not particularly clear view of place value in the binary and denary systems of notation. In one section the reader is given instruction on converting denary numbers to binary but unfortunately the author chooses palindromic binary numbers for his examples thus rendering the method of recording the final result open to two interpretations. Chapter 4 'The Control Unit of the 3-address Computer' introduces PRIMUS and at the same time gives an opportunity for valuable revision and practice.



With additional work on flow diagrams Dr George's book should form a valuable introduction to digital programming for the layman.

N. A. Pass

## **Longman's Mathematics Stage Five**

**A. E. Howard, W. Farmer, R. A. Blackman**  
**Longmans**

Stage five of Longman's Mathematics by Howard, Farmer & Blackman completes their five year course leading to 'O' level. It is a homogeneous blend of the traditional and modern aspects of Secondary mathematics ranging from quadratic equations, where the emphasis is on understanding rather than learning the formula by rote, through shear transformations and modular arithmetic to standard deviation and the binomial distribution.

The series presents a continuous development of mathematics in which the authors stress the indivisibility of mathematics and 'the results and uses of the subject rather than abstract reasoning behind the various processes'. How far they manage to do this is a debatable point. Division of the subject tends to be in chapters rather than in books and some of the uses are a trifle unreal but this is undoubtably a very fine text-book which directs pupils in secondary schools to perform interesting nonacademic mathematics. It contains a large number of graded examples together with worked examples and clear diagrams.

Stage Five is a first class amalgam of the best of the new with the best of the old.

N. A. Pass

## **Art and Human Experience**

**Pamela Rydzewski**  
**Pergamon Press; 21s**

This book is a condensed Art History which should be invaluable to Teachers and students alike as a Reference book. It gives a lucid account of various Art Histories from the Stone Age through to the present day.

In each chapter the author gives an idea of the Religious and Social backgrounds of the times in which the periods of Art developed, flourished and declined, a knowledge of which is essential to the understanding of all Art.

In the second chapter entitled 'Vision and Form', the author gives a useful lead to the understanding of vision, line, tone value, colour and composition with apt illustrations and this is an important chapter to open the rest of the book.

The following chapters deal with the Stone Age, the African, Amerindian and Egyptian men and their Art. The chapter on African Tribal Sculpture is particularly good as it gives an insight into the reasons and forces behind the Art and also the methods and techniques of working. The reader then goes on to discover the joys of the Classical Art of Greece and its origins, followed by its movement into Rome, then over to the Art of China from where it goes on to the Medieval Art of Europe and its almost exclusive associations with Religion. From there to the Renaissance, the High Renaissance and so onwards to the breaking away from Classical Art to that of Romanticism and Realism and on into Impressionism and the roots of Modern Art to the Art of the Twentieth Century. The Author explains the last chapter, Modern Art, with great clarity and insight which should do much to help lift the veil from the layman's eyes.

This is a book that has succeeded in conveying a great deal from the basic principals of design to the understanding of the people whose Art she writes about.

Lesley Gorton.

*After the many discussions at the Teachers Workshop in Brighton this practical article based on experience in a technical college with teaching aids reveals attitudes to teaching which may prompt correspondence, pinpoint practical problems. When the writer heard a point raised at the workshop that films could be shown to a large number of children thus freeing other teachers to deal with small groups while the crowd watched the film, he recalled showing a film of "Julius Caesar" to about 250 students who were studying for their "o" level English literature paper. He adds "I had the assistance of an English specialist who was busy looking after her dog rather than her students." Maybe the application of technology to education has wider implications than we visualize.*

## *The Teacher and Teaching Aids*

by **P. S. Richards M.A.**

Head of Department of Commerce and Liberal Studies, Wallasey College of Further Education.

The present day teacher has so many teaching aids at his command that he can easily find himself spoilt for choice and not always knowing which to use to suit his particular needs. A century ago the teacher had one aid, a visual one, at his command: the blackboard and chalk. The effectiveness of this depended entirely on the skill of the teacher using it. Another visual aid was frequently found in girls' schools only and this was the globe; as most girls' schools were private schools and their parents paid fees they had the wherewithal to buy such expensive items. With our films, epidioscopes, and overhead projectors we have come a long way since then.

There are some propositions about visual aids which must be made from the start before the various pieces of equipment are described. These gadgets and devices are only aids: they exist to help the teacher, they should not supplant or replace the teacher. Use of these aids will make the good teacher better, liven up his lessons and make his teaching more interesting. They will probably make a bad teacher worse, and they are the easy way out for the lazy one: it is not usually much trouble to borrow a film (quite often these are free except for the return postage), arrange to have your class in a blacked out room (an exchange of rooms is usually



fairly easy — most colleagues are accommodating!), set up the apparatus (which is not difficult once you know how!) and switch on and 'hey presto' all your work is done. A threat to switch off will usually ensure good order and good behaviour in the classroom. The teacher who habitually does this does not plan his own scheme of work even his lesson but lets the film companies do this work for him! Continued and indiscriminate use of films will even lose their force in maintaining good discipline.

The second is that mastery of the apparatus is needed and it must be maintained in good working order. It can be fatal to use any apparatus or equipment until you know exactly how to use it and having ensured first of all that it is in good order. I remember once trying to show a picture from a book by using an epidioscope. I just could not get any picture on to the screen, simply because I had not moved one little lever. I got hotter and hotter under the collar, tore the book and the class became restless. Eventually I did manage to get the picture on the screen, but for all the time I had wasted I might simply have passed the book round — this procedure would have been much more efficient and satisfactory.

I also remember projecting a movie and sound film in front of a distinguished audience. I carefully set up the machine, laced up the film and tried it out, several times and it worked perfectly. I knew the projector was faulty but everything seemed fine. When I came to switch on for the audience the film jumped off the sprocket. You can guess how embarrassed I was; I am sure the audience thought I was an incompetent projectionist! Fortunately I soon rectified the trouble but the damage had been done.

Our teaching aids have recently become more and more sophisticated and expensive; we have come a long way from the simple chalk and blackboard (even these are now on rollers and not on easels) but there is a technique and art in using them to their best advantage and they are still of utmost value. Like many other things it is a case of practice makes perfect.<sup>1</sup> We now have overhead projectors and television and these can be most useful.

#### **A classification of teaching aids.**

A conveniently classified order of teaching aids is based on their flexibility: the blackboard at one end

of the scale is the most flexible and is only restricted in its use by the limitations of the teachers' skill: timing is not important, the room does not require blacking out and most classes usually have one or more. At the other end of the scale is the television: a most useful visual aid but one is very restricted in using it: the teacher and the class have to have the pictures in a pre-determined sequence and the sound accompanying them (although the sound could be switched off!) at the time the broadcasting company choose to project it. Usually only one room in a school has a television set, and while the programme is broadcast a certain amount of darkening of the room is required. It is possible to record the film and sound on a video-recorder and use it at some more convenient time — but this is a very costly business. Of course if the programme or series of programme fit into the timetable, it is really worthwhile. But the television or any other teaching aid should be something more than mere entertainment, used to complement or reinforce the lesson. There are several ways of using a television or film in a lesson. The lesson can be given first, any written work based upon it can be completed and then the film can be shown as a follow up. This entails the teacher having some acquaintance with the film — not easy for television programmes. The final showing of the film can be a reward for work that has been well-done.

Alternatively the film can be projected first and then discussed. This is useful if the film is on a very controversial subject and is used as a basis for discussion. Probably the best way, however, is to project the film during the middle of the lesson. Then the teacher can introduce the subject and give his students some ideas as to what to look for. Then discussion can take place and finally written work done. It may then be desirable to project the film a second time. Students can take notes during a film.

I have used the terms film and television as interchangeable terms, which in a strict sense they are not. The big advantage of the television is that one can deal with really current topics; its equally big disadvantage is that the teacher has no idea, as a rule, of what is to come.

I remember some years ago following a series of radio programmes with a class. One week I hadn't done my homework and was completely unaware of the content of the programme till I heard it.



Fortunately it was on a topic I knew something about: Nonsuch Palace in Surrey — only because at one time I lived near to the scene of the excavations. The silent film is less restrictive than the sound film; the teacher can supply the commentary. But the picture is only there momentarily and then it has gone. Much research has been done on the efficiency of films in teaching; most researchers agree that by themselves, without accompanying teaching, films alone are quite ineffectual.<sup>2</sup>

Pictures, either by themselves or shown as 'stills' are available for study for considerable periods of time. By using a 'rear projector' it is possible to have the apparatus at the front of the classroom which doesn't require blacking out. Again much research has been done on the best way to use them.<sup>3</sup> It is quite easy to make one's own slides.<sup>4</sup>

I suppose the ultimate in visual aids is the real thing; and there is nothing to compare with the experience gained by seeing the actual object. A working model or cut-away model is most valuable. I remember seeing an electric motor made from pieces of 'Meccano', copper wire and a magnet when studying physics some twenty years ago and I can still remember how it works. The same teacher made an ammeter and again I remember how it works. Surely this was efficient teaching!

The Science Museum in London is a wonderful place for teaching economic history. Students must be armed with note books and pencils and told beforehand what to look for. It may well be impossible for the whole class to see all the relevant exhibits; then each student can look out for something different and then report back to the class on his special topic.

One of the newest teaching aids is The Overhead Projector. One of my colleagues frequently produces a transparency of revision questions covering the previous week's work. This has a threefold purpose;

(1) He projects these immediately he steps into the class; and

(2) Provides an easy method of revising the work. While he completes the register and late slips the students are busy working;

(3) When the lesson does commence the students are attuned to receive new material. He then projects the solution and if necessary the working. This saves valuable time which would be taken in writing on the blackboard with one's back to the class.

He also uses a succession of transparencies to enable him to build up details of a complicated experiment or diagram of some piece of equipment. The virtue of the overhead projector lies in the fact that the teacher doesn't have to turn his back to the class.<sup>5</sup> Of course it takes time and energy if a teacher proposes to use visual aids effectively, but it merely illustrates the dictum that thought and preparation before the lesson save many headaches inside the classroom.

In conclusion it is true that visual aids liven up a lesson and bring reality to the classroom, but they can be the deadly snare of the lazy teacher.

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N.B. Most of these papers, especially Mr Wrahall's, contains details of techniques equally applicable to subject other than geography and simply describe the aids and techniques in using them.

## Acknowledgements

To I. E. Roberts Esq., Warden, Gilbert Murray Hall, University of Leicester; and D. S. Gilbertson Esq., Tutor-Librarian at Wallasey College of Further Education, for help in compiling this paper.



*This article prompts comparison with an article by Seonaid Robertson in our September/October 1966 issue. It is interesting to find this sort of technique evolving in different colleges of education.*

## *Integrated Studies in a College of Education*

by **Graham Owens, M.A., Ph.D.**

Senior Tutor, Margaret McMillan College of Education, Bradford.

Learning by 'subjects' reflects a closed system out of touch with twentieth century thinking. It is absurd that, in the current explosion of knowledge, with some of the major scientific advances taking place in the areas where disciplines shade off into one other, we should delude ourselves that we can pigeonhole experience in this way. We must find means to rid ourselves of the tyranny of the 35-period subject-dominated week. Moreover, the content of subjects themselves has been narrowed down — especially in the arts — by concentration on minority culture, so that oral tradition, children's creative work and popular art have been virtually ignored. We are now beginning to recognise the necessity of working in a greater variety of modes and at different cultural levels. What is needed is an extension into the secondary school of that freedom for the class teacher that obtains in the best primary school: how can we reconcile this approach with the fact that the questions asked by children at secondary level demand answers from a varied team of specialists?

'Subjects' do integrate knowledge up to a point, of course, but in too rigid a manner and over too restricted an area. Subject-centred learning distorts experience because it deals with a narrow segment of real life at a high level of abstraction. In real situations, on the other hand, questions overlap subject boundaries. Real situations (family, neighbourhood, leisure activities) offer children an opportunity to escape from the domination of subject. The following scheme suggests one way of exploring how far integration of 'subjects' can be taken. It combines Main English, Professional English, Art, Environmental Studies, Education Theory and Teaching Practice.<sup>1</sup>

One might begin with The North. Within this framework, students would be asked to select, for individual, sub-group and group work, one or two themes from such areas as the following:

(a) **Local Environment.** Work here would involve appreciation of local study as a means of developing an understanding of function, structure and materials and thereby giving meaning to the surroundings. The focus might be on a particular building or institution, or on a whole community.

(b) **Mass Media.** Students would undertake, for example, a critical appraisal of child/adult responses to aspects of the mass media (film, television, political journalism, etc.); studies in provision (press, publishing, radio, television, music, cinema, advertising); or studies of the reading habits of various groups of adults or children. They would, of course, define their own areas and themes.

(c) **People:** in their homes (slum housing, new housing estate, suburban estate, new town; old people at home, in a home); in their places of work (industries old and new: woollen mill, steel factory, power station, shipyard, farm); in educational institutions (school, special school, WEA); in difficult circumstances (poor and slum-dwellers, old people, blind, disabled, chronically sick, mentally ill; widows, orphans; immigrant communities in city and school — these would link with social work projects); constrained by the law (detention centre, law court, remand home, borstal, prison); or in leisure activities (political party; chapel or church community, Salvation Army; WI, WVS, Boys' Brigade; orchestra, brass band, dance hall, museum, art gallery, theatre, cinema, bingo hall, youth club, coffee bar, workingmen's club; sport: rugby, pigeon-fancying, greyhound racing, bowling; allotment; rural activities in open country, park, playing field) and so on.

Library research into the press would be involved; film and tape would play an integral part. Students might begin with a broad field, for example the life of old people: they would visit and talk to them in

1. The main emphasis here is on English, Education and Environmental Studies — the areas, in short, where I myself am most involved. I have tried, however, to include certain aspects of art studies: comment on methods of extending such studies and suggestions for the inclusion of e.g. mathematics and science would be welcomed.



many different circumstances, learning gradually how best to elicit from them their experienced attitudes to life. At this preliminary stage, the student's impressions would be developed through personal writing. Gradually, however, he would define a specific question or theme for a special report. The main concern would be for students to widen their sympathies, cultivate the feel of places, see how people spend their lives, become more sensitive and imaginative in their dealings with others.

Such work would involve the whole range of studies in English, art, psychology and sociology. Studies across levels would probably be the most fruitful: for example, students' direct response to and insight into the life of sub-cultures such as teenage groups, working men's clubs, unions on strike, social rebels and outcasts. Themes here might be 'teenage groups and authority', 'responses to changed environment in a new housing estate', or 'image and reality in a local strike'.

These field studies would be used in main art to develop work involving basic visual factors — line, mass, texture, tone, form, pattern, colour and movement — which would then be translated into a wide selection of media. In English, the themes raised in studies of the environment would be followed up in Main and Professional courses, so that direct experience led to personal writing, which in turn led to:

- (a) Major texts (drama, novel, poetry, etc.)
- (b) Subsidiary, recent or topical works; studies at the level of best sellers or popular writing.
- (c) Bridge essays and studies of our culture; sociological enquiries; background material to mass media.
- (d) Special investigations drawn from levels of cultural life other than minority literary tradition (journals, diaries, radio talks, features, essays, cartoons, prefaces, letters, sermons, biographies, autobiographies, travel books, ballads, anthropological reports, sociological studies, etc.).

Such a study would involve the poetry of Auden; the drama of Livings, Arden, Naughton, Owen,

Delaney and Willis Hall; a major study of Lawrence; the novels of Mrs Gaskell, Moore, Tresswell, Priestley, Orwell, Waterhouse, Braine, Barstow, Storey, Sillitoe, Chaplin, Naughton and Cantwell; films of these books; documentary ('The Industrial Town'); industrial ballads; radio programmes; television series, serials, features, documentaries and news; sociological enquiries; and cultural studies (Hoggart, Briggs, Williams, Himmelweit). In addition, students would undertake their own statistical surveys, exhibitions of photographs, 'montages' on tape, models, social work, etc. The theme would thus not restrict: rather, it would be enriched by other work channelled into it or arising out of it. For example, there is no reason why a group working on Lawrence's mining poems, short stories and early novels should not strike out into a fuller study of his writings.

For much of the work in 'English', the question of language is supremely important. We must come to terms with the limitations and possibilities of our language, and this will develop only from a concern for our own uses of language. This implies the need to encourage not merely 'language' and 'literature' 'essays' but a wide range of extra-literary modes. The student's own cultural world must, of course, transcend these levels. Here literature (especially modern literature) plays a central role in helping him to give order and meaning to what is often a puzzling uncertainty of experience. But it is not literature alone that organises: the alienation of the writer from society means that we must as a corrective turn to what he rejects: we must look for works other than literary that interpret the forces and assumptions behind our ways of feeling, thinking and acting. One focus of all investigations (individual and group) would be that they involved study in which the quality of the language and the sense of human relationships were relevant to a judgment of content and implications. Another would be that they should relate minority culture to popular culture and mass communications, and all three to our society.

One important part of the environment is, of course, the school; so studies in education would be included. There would be studies based on school: for example, growth in a child's imaginative world, or the 'mores' of a country school compared with those of a town school. Students might spend a week at a time in school making things and



following up with child development, which would arise naturally from the student's study in school and the questions arising. Children would also be brought into college with their teachers: the English tutor would discuss the use of language; the Education tutor would comment on the learning process observed in the lesson, the materials required, etc. Again, teaching practice would be tied in closely with the education work, and there would be a great deal of reporting back. Such an approach would produce a complete and integrated enquiry, a unified view of education: experience — questions arising and visual impressions — themes — theory, literature — further questions and reading. All aspects of the work would be relevant not only to the student's personal development but also to his teaching practice: for example, in English, consideration would be given to literature suitable for each age group, the use of stimuli for writing, and the compilation of personal anthologies of prose and verse.

If a pilot experiment were felt to be necessary, one might take a group of, say, 15 main English and 15 main Art students. And, because part of the purpose of the scheme would be to get rid of the recurrent weekly pattern, Professional English should run concurrently with the main studies. A control group would, of course, be essential. One tutor from each area of study (English, Environmental Studies, Art and Education) would form the core, and they would coordinate the work of other tutors. Teaching would thus be by a team, led by the Environmental tutor for community studies, the English and Art tutors for main studies, and the Education tutor for child development and the learning process. Emphasis would be on a certain level of achievement over the term, rather than a week-by-week performance. One pattern might be a one-day visit, followed by a further day for personal writing and discussion, with possibilities for the main course emerging by the third day, to be followed up in texts, painting, etc., over perhaps the next two weeks.

A course of this nature has the following advantages:

It involves team teaching and a thematic approach — breaks down subject barriers, incorporating as it does aesthetic, environmental, educational, historical, geographical and social factors (but without sacrificing intensive study in the main

'subjects')

- provides a structure firm enough to reassure students coming from authoritarian schools but sufficiently flexible to provide them with freedom of choice
- begins with direct experience and actual situations
- develops students' sensory perceptions and appreciation of different forms of beauty
- fosters awareness of the possibilities of various stimuli
- encourages both visual and verbal responses
- allows a great deal of scope for personal writing, and for expression in a wide variety of media
- leads on to intensive study of texts
- relates the experiences gained to the work in the primary school
- involves the study of man in his total environment as a means of
  - (a) broadening, intensifying and enriching students' sympathies and imaginative insights into people and society,
  - (b) understanding children's background in order to make school work more relevant
- prevents the isolation of the student from the community
- operates at various levels of culture and experience
- allows scope for individual, sub-group and group study
- introduces the newer disciplines (sociology, social psychology, anthropology)
- feeds in new lines of research (mass media and popular culture at the Centre for Contemporary Cultural Studies, Birmingham; linguistics at the London Institute; spoken English at the Birmingham Institute; television research at Leicester, etc.)
- encourages students' direct responses to and insight into the life of sub-cultures
- combines field investigations and textual study in a manner that makes them mutually relevant
- employs a wide range of visual aids
- can take in the whole of the college curriculum
- could have an important bearing on the work of the comprehensive 9-13 schools
- is particularly relevant higher up the age range in view of the raising of the school-leaving age.

In such a framework, 'integration' would no longer be a mere catchword.



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## THE TRAINED SCHOOL COUNSELLOR

By C. J. Gill,

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Discussions with teachers on the responsibilities of counsellors in schools and the personal qualities they require to give effective counselling seldom proceed far without someone commenting that good schools already provide help and advice on educational, social, vocational and personal questions and good teachers (especially "good schoolmasters") have the qualities that yield warmth, rapport and understanding in their relations with their pupils and make confidence and communication possible between them. There has been a long tradition of pastoral care in our schools and at the secondary level the organisation in forms, houses, year groups or tutorial groups gives pupils opportunities to get individual help. Yet the schools remain essentially subject-centred in that members of staff are appointed to teach certain subjects and pupils have timetables which prescribe the subject studies that will daily occupy each period. The trend towards grouping pupils in ability sets and widening the range of optional subjects or courses is eroding the old form system and the combination of teaching and pastoral care is less readily achieved; this does not mean the abdication of subject teachers from pastoral care, but it does mean that more matters of discipline and pastoral care are dealt with apart from the teaching group. As concern for individuals deepens it would be a short step to appoint members of staff whose

main responsibility is in the area of welfare, not in specialist subject teaching.

The influence of home and social circumstances on school progress and attainment has become better understood in the last few years. The Plowden Report, for example, recommended experiments in the appointment of social workers collaborating closely with primary schools and also advocated a compensating school environment to allow for the handicaps imposed by the social environment and to help to close the gap between the educational opportunities of the most and the least fortunate children. The Newsom Report recognised the importance of securing the personal touch in welfare and urged the strengthening of links between home and school. Both Reports stressed the importance of the schools receiving support from other social agencies, and the Newsom Report suggested that there was a strong case for having additional members of staff with special responsibilities for home visiting, who could act as liaison officers with all the other medical, welfare and child care services in the district.

Secondary schools are carrying more and more responsibility for helping their pupils in their choice of higher or further education or employment. In the next few years we shall see the spread of comprehensive schools, the raising of the school-leaving age to sixteen, new opportunities for school-leavers in universities and technical colleges, and changes in technology that will affect jobs, the use of special skills, and career prospects. In co-operation with the Youth Employment Service many schools have developed careers departments and careers guidance undoubtedly will become a growing commitment. If parents and boys and girls are to understand and use the new educational opportunities and to grasp the significance of choice of course earlier to possible vocational choice later, they will need information and help from the schools in increasing measure. To meet the new demands for guidance members of staff will require time and space in which to work; those with special responsibility for helping boys and girls with their personal problems



and with their educational and vocational decisions will need training.

In October, 1965 two one-year full time courses were started in the University Institutes of Education at Keele and Reading, followed by a third course in 1966 at Exeter, to prepare experienced teachers, men and women, for counselling responsibilities in secondary schools. The teachers are seconded on salary by their employing Authorities, but only a minority of them enter the course with a guarantee of a post with a large element of counselling when their studies have been satisfactorily completed. Stoke-on-Trent is the only Local Education Authority so far to have adopted the policy of appointing trained counsellors to their secondary schools. Fortunately more Authorities are prepared to encourage experimental appointments and most students from the courses have obtained counselling posts or teaching appointments that hold promise of at least part-time counselling in the near future.

There is a growing interest among local education authorities and teachers in the contribution counselling can make to the total guidance provided in schools, but in the present teacher shortage and economic stringency no sudden large expansion in the supply and use of trained counsellors can be expected. This is a time, however, to develop ways of training counsellors, experiment with the use of full-time or part-time counsellors, encourage closer relations between the schools and various social services, extend careers guidance in schools and re-examine some of the assumptions on which our present subject-centred schools are staffed and organised.

Without knowing exactly how students will be required to develop a counselling service on returning to schools, the training courses have spread their preparation widely. The courses differ in emphasis but all include work in the theory and practice of counselling, educational and developmental psychology (with particular attention to adolescence), the administration and interpretation of tests of attainment, vocational aptitudes and interests, the keeping of cumulative records and

first-hand experience of the work of various social and guidance agencies such as the Child Guidance Clinic, the Youth Employment Service, the Child Care Service, school psychologists, probation officers and school welfare officers. The courses have drawn on American experience and through the Fulbright Inter-change Scheme have had the help of visiting American professors of psychology, counselling and guidance.

Whether the development of the counselling service is regarded as stemming from vocational guidance, educational guidance or pastoral care, all the courses are concerned with the counselling of individuals as whole persons and with the counselling of all pupils, not only those with more difficult problems. It is hoped that counsellors will be expected to give continuous help; it would be a pity if in these early days their help came to be sought only at crisis points, when behavioural difficulties had revealed personal problems or when a decision of some kind had to be taken. Decisions have usually to be taken during a phase in their development when adolescents are subject to emotional stress and are seeking to establish a self image, to find answers to some such questions as 'What sort of person am I?', 'What do I hope to become?'. Their capacity to make decisions and the process by which they prepare themselves to make informed choices are an important part of their personal development as they grow towards maturity. At the heart of a counsellor's work, therefore, is the interview where the boy or girl can talk over any difficulties and come to see more clearly their own potentiality — assisted by the interpretation of test results if need be — and the real nature of the problem they are facing or the question they are asking. A deep theoretical knowledge and a wealth of information will avail a counsellor nothing if he fails to establish a relationship that makes sensitive communication possible. The problem first presented is not necessarily the one on which the boy or girl needs help. All communication is not verbal and a counsellor should be perceptive enough to perceive what is being said between the words; sometimes the emotion expressed is of more relevance



to the pupil's needs than what he says. Practical work, including role-playing, the analysis of taped interviews, and supervised counselling practice in schools, forms an important part of a counsellor's training. Since his own values cannot be laid aside in an interview, no matter how accepting he seeks to be, his training should also help him to become aware of his own biases and to clarify his own self-concept.

Many topics come up for discussion in the only at crises points, when behavioural adolescents are subject to emotional stress and course of the year: the possibility of role conflict if a counsellor also teaches, the confidentiality of interviews, the ethics of counselling, referrals, the network of relationships with other guidance and social agencies, the nature of the co-operation between head, staff and counsellor in a school and the contribution the counsellor can make to careers guidance in a team with careers staff and youth employment officer. Some schools already provide group guidance; group counselling is still in its infancy; the study of groups is of importance to counsellors.

A counsellor in a large school cannot carry the whole load of guidance; his work will be most fruitful in conjunction with that of his colleagues and workers in similar fields. The first trained counsellors have been prepared for secondary schools because in large schools the need is more obvious; this is not to deny that the need is also great in primary schools or in higher education. There may be many opinions on ways of meeting the need, but in the examination of priorities and the deployment of resources of material and man-power where they can be of greatest service to the younger generation, the contribution that the trained counsellor might make must take high place.

#### Excuse for this notebook

'But words are things, and a small drop of ink  
Falling like dew upon a thought produces  
That which makes thousands, perhaps millions think.'

Lord Byron DON JUAN

## COUNSELLING IN PERSONAL RELATIONSHIPS IN SECONDARY SCHOOLS

By F. A. Stuart

Chief Education Officer, City of Lincoln.

Few people in their right senses would ever dream of comparing learning to understand and control a motor vehicle with learning to understand and control human emotions and attitudes. Yet for the one we have special lessons and tests; for the other no more than a somewhat vague reference in the Education Act of 1944 to the effect that 'it shall be the duty of the local Education authority for every area, so far as their powers extend, to contribute towards the spiritual, moral and physical development of the community . . .'

Is this sufficient for our young people, faced by the growing complexity of modern society in which they are required to stay yet longer at school, followed by, in many cases, immediate and greater economic independence, at a period in life which Keats in his preface to 'Endymion' has described as 'the space of life between, in which the soul is a ferment, the character undecided, the way of life uncertain, the ambition thick-sighted . . .'? It is in this context that the Lincoln Education Authority, like many others up and down the country, have decided to plan, in collaboration with the National Marriage Guidance Council, courses for teachers on counselling in personal relationships.

Obviously such treatment is open to widespread misinterpretation. It is not an euphemism for sex education, any more than it covers sociology; it is both and more.

**Definitions.** Readers who know something of the counselling procedure which takes place in many American High Schools will be aware that there the role of the Counsellor is viewed in a more specifically professional light than has so far been envisaged here. He is an identifiable entity within the staff of the school to whom a pupil may turn for guidance and succour. There are overtones of therapeutic assistance in cases of mild disturbance and of overlap into the equally specialist fields of educational and vocational guidance.



Here we are concerned more with finding teachers who are able to establish an understanding with their pupils so that in discussion the pupils can themselves find an answer to some of their problems in the field of personal relationships. Some would say that the counsellor in one context is a catalytic agent, making possible a reaction between two otherwise inert groups; or possibly and more vividly, an anvil on which young minds can hammer out the true from the false. Some teachers can obviously achieve this end more easily than others; some perhaps not at all. To a large extent the counsellor will be identified by the pupil rather than be recognised as such in the hierarchy of the school. Individual pupils may have their own ideas as to which members of staff they would choose as confidants. Hence there is a need to train, or rather perhaps, open the eyes of, as many teachers as possible to the growing need for pastoral as well as educational, care in our schools.

**The Need — the school situation.** The very term 'pastoral care' is comparatively new in our educational vocabulary. Its use has grown contemporaneously with the growth of schools in size and complexity or organisation, with the corollaries of dispersion of catchment area and of comprehension within one school of all social groups. In a school of 500-600 pupils, by no means a large number by present day reckonings, few Heads can claim to know all the pupils, certainly to the extent of understanding both educational and social problems. Nor are the members of staff in a position to fill in the gaps in all cases, particularly in days when staff turn-over is a problem in sheer coverage of subjects, let alone of pupils.

**The Need — the pupils.** Yet at this very time there is growing evidence that life in a welfare state is not always one bed of roses for the young people growing up under its influence. Earlier maturation coupled with the lengthening of school life, first to 15 and now to 16, is only too obviously a cause of stress between children and their teachers and between children and society at large. Add to this the confusion in the minds of parents concerning what were once unswervingly accepted values and credos and their total rejection without prior evaluation by their children, and there is little wonder that young people try to find their true identity in novel forms of 'entertainment' or dress, or even attempt to contract out of society entirely. Yet within a generation the world has shrunk to a

very small place and from being a problem on the international plane the co-existence of the great social and religious cultures has become one for the urban community.

**The Course — planning.** It was in this context that the Lincoln Education Committee welcomed a suggestion from the local branch of the National Marriage Guidance Council that a course for teachers in personal relationships should be arranged on the pattern which had already been successful in other authorities. In the past the Marriage Guidance Council saw the needs within the narrower context of the problems which were so frequently revealed in their counselling activities — lack of education in personal relationships at boy/girl, husband/wife level, lack of guidance in approaching such matters as hire purchase, house purchase and so on. It was, however, seen from the outset that personal relationships so far as schools were concerned extended over a much wider spectrum than just those existing between boys and girls. There were also the problems of relationships between children and their parents, pupils and their teachers, peoples of differing races, religions, cultures and political ideologies.

The authoritarian tradition of the school would not lend itself to the solution of their problems even if the pupils were likely to be receptive to dogmatic answers. The pupils have themselves to be led to a position where they can make up their own minds, either then or later, as to the right answer. It is in this context that one can see to advantage the role of the National Marriage Guidance Council for this is the technique of counselling in the field of marriage problems. Hence the involvement in these courses of the National Marriage Guidance Council.

The selection of teachers to attend a course of this kind could present difficulties, particularly if based on a system of nomination of candidates by the schools. Instead, it has been found desirable first to have a briefing conference for Head Teachers in which to explain the nature and objectives of the course. In the light of this experience it is then left for them to nominate a member or members of staff.

**The Course — programme.** As for the course itself, let it suffice to set out the daily programme for the three days. There would have been an advantage in



residential arrangements in view of the length of the working day. On the other hand, married women teachers, often keystones of counselling arrangements in girls' schools, would have found difficulties. To compensate, the Authority paid for refreshments and ensured that the meals, especially evening dinner, were particularly attractive.

### First Day

9.30 — 9.45	Assemble.
9.45 — 10.00	Welcome - Introduction.
10.00 — 10.45	Education in Personal Relationships — one group.
10.45 — 11.15	Coffee.
11.15 — 12.40	Discussion Groups.
1.00 — 2.00	Lunch.
2.00 — 3.00	Learning about Relationships — The Early Years — one group.
3.00 — 4.00	Discussion Groups.
4.00 — 4.30	Tea.
4.30 — 6.00	Adolescent Relationships — one group.
6.00 — 7.00	Work Groups.
7.00 — 8.00	Dinner.
8.15 — 9.15	Film - Twelve Angry Men.

### Second Day

9.30 — 11.00	Group Dynamics — one group.
11.00 — 11.30	Coffee.
11.30 — 12.50	Discussion Groups.
1.00 — 2.30	Lunch and break.
2.30 — 4.00	Ethical Considerations — one group.
4.00 — 4.30	Tea.
4.30 — 6.00	Discussion Groups.
6.00 — 7.00	Work Groups.
7.00 — 8.00	Dinner.
8.15	Free or optional session.

### Third Day

9.30 — 11.00	Youth Counselling — one group.
11.00 — 11.30	Coffee.
11.30 — 12.50	Discussion Groups.
1.00 — 2.00	Lunch.
2.00 — 3.00	Work in Schools — Reporting on Work Groups.
3.00 — 3.30	Closing Session.

Conference members were asked by tea-time on the first day which work groups they would like to join. The topics were:

- The proposal to extend the school life of young people presents a new opportunity for schools. How best could it be used to assist young people to come to terms with themselves through Education in Personal Relationships?
- What need is there for individual counselling in schools and how best could this need be met?
- Which parts of the School Syllabus give opportunities to the teacher to develop discussions with Personal Relationships?
- What are the uses, both good and bad, that can be made of mass media?

Approximately thirty members, drawn from the City and from schools in immediately adjacent County areas, took part in the course. There was value in the variety obtained by including teachers from urban and rural schools, from secondary modern and grammar. Course lectures on learning processes and group relationships, on child development, on adolescent relationships, and on group dynamics to many teachers were reminiscent of college training, but in a new context formed by the subject and their years of experience in the classroom. It was, however, in the group discussions that the real work was done and the real impact made. The discussions here were confidential for group members were invited to 'strip down' emotionally and to 'zip up' on dispersal. Inevitably at this stage the methods advocated caused a build-up of opposition and resentment. Possibly this could have been reduced had there been a preliminary briefing for course members and had all the nominees felt that they would have the full support of the Heads for their methods and ideas. Nevertheless it does provide an excellent opportunity to call the group together again quite soon after the course, to include in it the Head Teachers whose schools were represented, in order to examine policies and attitudes to school counselling. From this will follow quite rationally the follow-up course six to nine months hence.

**The Course — product.** What were the findings of the groups in their final discussions?

1. There is need for education in personal relationships, particularly in the context of the extended school life. For this it is necessary to



allocate time, space and teaching resources, though the opportunity of introducing the subject into normal lessons must not be excluded.

2. The possibility, together with the need for children to be able to choose their counsellor, assumes that many teachers must be involved informally rather than an individual be designated as 'counsellor'.
3. Schools must accept the need of some children for individual counselling, even with the corollary of complete confidentiality.
4. The use of outside counsellors needs careful examination. Provided they can be brought in to supplement the work of the teachers, particularly through school clubs and residential conferences, they have a valuable contribution to offer.
5. It must be accepted that this will at times overlap into the fields of educational and vocational guidance.

**The Course — retrospect.** What lessons have we learned? Firstly, a course of this nature will achieve better results if Authority and Head Teachers are all equally convinced of the value of counselling and prepared to make arrangements for it within the schools. If this is not the case it appears that the need for the course is greater, even if its conduct is that much more difficult! Secondly, some measure of preparation of course participants is equally as necessary as the briefing of the Head Teachers in selection. Thirdly, a residential course is preferable provided married women teachers are not debarred from attendance because of their other commitments. Fourthly, the closing days of the Summer Term are probably not the best occasion. Finally, it is worth-while in so intensive a course to pay particular attention to the creature comforts of the participants.

THE MOUNT SCHOOL for Girls, Mill Hill, NW7. Large qualified staff, small classes, centre for Oxford GCE Examinations. 22 boarders and 180 day boarders; 7-18. B. S. Millin B.A.(Edin.)

## INTERESTING POINTS TAKEN FROM A REPORT OF A WORKING PARTY IN READING

(Kindly sent us by Mr. W. L. Thomas,  
Chief Education Officer).

*(The experience of this working party should prove valuable to all who are interested in this subject. The liberal attitude taken, leaving freedom for experiment in individual schools and classes is realistic and encouraging. Ed).*

The working party was set up as the result of a meeting of headteachers and others interested in furthering education in personal relationships held in November 1965. Its membership comprised two headmistresses (one was chairman), a senior mistress, two headmasters and one senior master, the senior school medical officer, the assistant education officer, the superintendent health visitor, the youth service officer, the housecraft organiser. The working party met on 19 occasions and made a report with recommendations.

The sources of information included all the schools of the borough, the National Marriage Guidance Council, and reports on research undertaken by a wide variety of workers and education committees and diocesan committees.

The working party took a wide definition of the term 'Education in Personal Relationships' which made it a larger whole than the mere addition of health and sex education or problems of family life. They considered that there were other areas of life needing consideration such as drinking and drug taking as well as the care of children and the management of money. The conclusion was that for young people to learn to understand themselves and to develop a critical self-awareness, a good basic factual education was required so that they had facts to rely upon or the technique to acquire factual knowledge before making general conclusions.



The working party considered that opportunities for group discussion led by suitably trained adults were necessary.

It was stressed that if education in personal relationships was to be developed in schools an extension of the relationship between teachers and pupils would be required. This would be a continuation of a technique already growing which understood the emotional needs of growing children at all stages of education. The need was to provide opportunities for 'frank and personal discussion' of personal questions.

The staff who would do this work were important and the question of their training was vital. The working party envisaged that schools would build a team of teachers willing and able to deal with pupil counselling and able to bring in outside non-teacher experts. Courses of training would be offered to any teacher wishing to take one. Other specialist teachers would, in the future as in the past, also handle personal problems. It was hoped that teachers would make the closest possible contact with pupils' homes and parents. In fact the situation was to remain fluid although the training and final selection would be thorough enough for the specialist counsellor and would include regular seminars, discussions, case conferences and lectures. There would be, during the long training, elimination of trainees when necessary.

The working party recommended that a standing working party be set up to supervise details of training, to provide a central source of experience and information, to maintain contact with other bodies which will be of value in training and to advise head teachers on the most effective ways of using the services of those undergoing the training and to recommend any changes which may be necessary in the pattern of development. The advisory capacity of this committee in relation to head teachers was deliberate.

The report contains suggestions for the content of education in personal relationships for children at all stages, infant, junior and secondary, and on leaving school through youth clubs.

## Summary of Recommendations

(1) That there should be deliberate education in personal relationships in as many primary schools, secondary schools and youth organisations as possible so as to give children and young people a greater opportunity to grow towards maturity in their attitudes, feelings and behaviour.

(2) That head teachers should be free to develop education in personal relationships according to the particular needs and circumstances of their schools.

(3) That teachers and other adults undertaking this work must be offered continuous opportunities to equip themselves properly by training.

(4) That a standing working party be set up to organise training on behalf of the Education Committee and to advise on the further expansion of education in personal relationships.

(5) That the necessary training be arranged with such competent organisations and individuals as shall be agreed by the standing working party.

(6) That the Education Committee provide for the additional expenditure required by the in-service training of teachers concerned and by the additional part-time staff needed to allow the formation of the essential smaller groups of pupils for this work.

(7) That parents of children and young people should be informed of the opportunities being offered when a school undertakes a programme of education in personal relationships.

## THE TEACHING OF PERSONAL RELATIONSHIPS IN WILTSHIRE SECONDARY SCHOOLS

By **Gareth Roberts**

(A teacher engaged in this scheme who is also a member of the Wiltshire County Council Steering Committee for Education in Personal Relationships.)

In the early 1940s Wiltshire first introduced a scheme for Personal Relationship instruction, and this was given, only in Grammar Schools requesting it, by a visiting psychiatrist. However, indications of a general decline in moral standards and consequent loosening of family ties led the Wiltshire County Council to the decision that as



many young people as possible should be given help in creating the right attitude to others. Consequently, in 1964, The Wiltshire County Council Education Committee approved a scheme for 'Education in Personal Relationships' in all Secondary Schools, and set up a Steering Committee to guide the project. This was broadly based on work done in Gloucestershire schools organised by the Gloucestershire Education Committee.

The aim of this scheme is to convey to adolescent boys and girls some understanding of the innate energies with which they are endowed, and to indicate how these energies may be used in a positive and creative way in building a stable society, not as an end in itself but as a means by which individual personality may achieve fulfilment. Of course it was realised that this teaching might overlap in many ways the duties of parents to their children, but the Committee felt that this Personal Relationships teaching should supplement and reinforce what parents were doing.

A programme of work was therefore devised which consisted of a series of talks and discussions at three stages in a pupil's school life, and the subject matter was graded to suit the needs of each group.

### STAGE I

At the age of eleven to twelve the idea is to create the right attitude towards the wonder of life and the family, whilst referring to the facts of human reproduction. More than the mere relating of facts is involved; the subjective or emotional factor is extremely important, and the teacher's educational skill in this field will depend less on scientific accuracy (though this is obviously desirable) than on the emotions which the teacher engenders in the children.

### STAGE II

Talks in this series are designed for children 14-15 years old who have reached puberty and are experiencing emotional responses associated with glandular secretions. The success of education in personal relationships at this stage really depends on the degree of self-understanding which is promoted when discussing the physical, psychological and moral aspects of growing into maturity. From a brief outline of the endocrine system the children learn something of their newly found energies, and then the teacher explains how the human can

control them by using his brain, i.e., by thinking about what he is or might be doing. Following on from this, the methods by which we achieve self-control as we grow up are explained, and the goal of self-respect is stressed as being a vital part of becoming a complete person. Finally, some elementary sociology is covered: the family as a social unit, aggressive patterns — work, politics and authority, and ethics are discussed.

### STAGE III

Before leaving the school or entering the Sixth Form, it is assumed that the older adolescent's emotional patterns have become more stable, and the talks given at this stage are designed to help the individual to correlate his growing experience, increase his understanding of other people and assist him to achieve and maintain personal integrity.

Principally, the teacher sets out to deal with five points.

1. What is a person? Definitions; factors which form and effect a personality.
2. What types of people are there? Sexual types; aggressive types.
3. How do the sexes regard each other? Psychological differences between sexes.
4. What kind of a world do we live in? Responsibility; leadership; family unit; problems of sexual freedom; social control of aggressiveness.
5. Are moral codes necessary? Ethics; religion; humanism; materialism.

At this stage the teacher must know exactly what his opinions are; he must not impose them on his audience, but should use them to find flaws in his pupils' arguments.

Questions from individuals are answered spontaneously providing they are relevant, and at the end of each Series, I, II and III, each member of the class or group is given paper on which questions may be written which it might be found embarrassing to ask verbally in the company of others. These Questions sessions seem to set a useful seal on the work, especially when the pupils know that they will get straight answers to their direct,



though not personal, questions. Many useful discussions arise from points they raise, which generally include social problems such as prostitution, homosexuality, venereal disease, abortion and pre-marital intercourse.

## SELECTION OF TEACHERS

Stage I is dealt with more or less in the ordinary course of the curriculum, but teaching many of the topics included in the syllabuses for Stages II and III calls for certain qualities of disposition and outlook, and makes such considerable demands on people that the Education Committee decided that teachers should be carefully selected and trained for this work. It was also agreed that Heads of Schools should not be invited to undertake it because:

(a) the authority of a Head might make it less easy for pupils to approach him with problems relevant to the teaching, and his responsibility might make it less easy for him to deal with such problems, and

(b) while many Heads might wish to do this work themselves and might be eminently suitable people to do so, it would be invidious to subject them to selection and difficult to offer them adequate protection against any mis-representation or ill-informed comments by parents.

In Wiltshire, volunteer teachers are invited, ten or twelve at a time, to meet a team of selectors at Urchfont Manor, the County Council Residential Educational Centre, over a period lasting from noon on one day until late afternoon of the next. The selection panel usually consists of a psychiatrist with nearly twenty years' experience of this kind of work in schools, a doctor with similar experience in Wiltshire and an Education Officer of the Wiltshire County Council.

Members of the panel explain to the group — in more detail than this article can give — the aims and purposes and, as far as possible, methods of instruction. By leading the teachers to talk about the needs and problems of children in this field, they try to reach an assessment of each teacher's suitability for Stage II. The selectors consider not only the probable impact of the teacher upon his pupils, but also the demands likely to be made upon the teacher. They approach the task of selection knowing their own fallibility but convinced that it is essential, as far as is humanly possible, to have

some selection. Of course they think it equally essential that teachers who are not selected should not feel a sense of personal or professional inadequacy.

## TRAINING OF TEACHERS

When about thirty teachers have been selected, they form a group large enough for a training course for Stage II. This lasts for three days, is held at Urchfont Manor, and covers the basis of adolescent psychology, the attitudes of the teacher, methods of teaching, questions by children in and out of class, the syllabus for Stage II, and methods of fitting Personal Relationships work into the timetable.

Stage III teaching is simply a logical development of Stage II, and consequently a few months later invitations are sent to teachers who have completed the Stage II course to return for a three-day course designed specifically for Stage III work. This includes studies of personality, sociology, ethics and problems of right and wrong, the needs and difficulties of young people, and compiling a syllabus for this series.

## TEACHERS' ASSOCIATION

Soon after the first group of trained Wiltshire teachers commenced their work, a number of them decided to form a County Association for Education in Personal Relationships, and they had their first meetings early in 1965. Since then the majority of Personal Relationships teachers have joined the Association. The principal aim is 'to enable teachers of this subject at all stages and in all types of school to meet and exchange opinions on methods and syllabuses'. Members certainly benefit from meeting to interchange ideas and experiences and to listen to specialist speakers on topics related to this subject.

## THE CURRICULUM

Before introducing the scheme into a school, the Head Teacher sends a circular to parents briefly explaining the object of the course; on a returnable slip the parent may say whether or not he wishes his child to attend the talks. Most schools supplement this introductory note with a talk to the parents given by an Education Officer or by a person experienced in teaching the subject. Very few children have been withdrawn from the scheme, and of those who, on religious grounds, do not attend Stage I talks, almost all come in to the later Stages.



Teaching at all Stages is arranged in the school timetable in a variety of ways, but most schools devote four double (2 by 40/45 minute) periods to each Stage. Groups vary in size from ten or fifteen to full classes of thirty to thirty-five, with larger groups predominating in Grammar schools. Educationally sub-normal pupils are not excluded. Their instruction consists of very little factual information, but is linked to experience in school (bullying, stealing, etc.) and outside (TV, Press, new baby in the family, etc.). They are always taught by a person well known to them.

The Principal School Medical Officer and his Staff are available for supplementary talks in the field of health education, and frequently assist with Personal Relationships work. Some schools have used Granada's TV six-part programme, 'Understanding', as part of their Stage II work, and discussions have taken place between Association members and TV representatives about this and future programmes.

At present 119 men and women from Wiltshire Secondary Schools (including Swindon Borough) have been selected and trained to do this work, including some full-time Youth Service Officers, and practically every Secondary School in the County has at least one member of Staff teaching Personal Relationships. It remains difficult to find a yard-stick by which to measure the full effect of the work, yet sufficient complimentary opinions and expressions of gratitude from past pupils have reached the teachers concerned for all involved in this scheme to be encouraged to believe that their endeavours are helpful in developing emotionally well-balanced and responsible young individuals.

## **CARE OF THE INDIVIDUAL AT EGREMONT (WYNDHAM COMPREHENSIVE SCHOOL)**

By John Sharp, headmaster.

There seem to be two ways of making a large school 'small' and personal to the individual. One is to exploit the size of its staff to appoint a full-time (or

virtually full-time) Counsellor on the analogy of a Chaplain. The other is to break down the school into small sub-units so that in each of these a senior teacher is totally responsible for the welfare of the child, as would be the headmaster of e.g. the conventional one-form entry grammar school of earlier days, on which many of our ideas of the small school are based. The keys, as it seems to me, of success in this second system lie in the smallness of the sub-units and the attitude of their heads. Both are vital to our organisation at Wyndham.

We are new and large, though not yet a very large, comprehensive school (about 1,100 boys and girls at the time of writing). Much thought, with much visiting of schools, went into the planning of our premises before it was decided to organise on the basis of small Houses, not to exceed 140 pupils each. They were vertically arranged but were not to include the Sixth Form pupils. This was for two main reasons: that at 16-18 the young person is no longer a child and should be treated as a student; and that Houses in a comprehensive school, if dominated by the age-group mentioned, would cramp the development towards independence and poise of the earlier school leaver.

There was a further plan — to build a 'reception House' to take all the first-year children. This part of the building was, however, deferred and our own development has made us feel that, when it materialises, it would be better used as two more 'vertical' Houses. The reason for this should appear later. First, however, a few words are necessary to describe our area and population.

We are rural, drawing our boys and girls from a long strip between fells and Irish Sea. Egremont is a market town of 8,000, based on iron mining and still showing traces, chiefly in unemployment, of the Depression. Windscale and Calder Hall, essentially our *raison d'être*, now employ almost half of all our working parents and provide us with a 'scientists' dormitory' in the little town of Seascale. Eskdale, stretching far to the south-east, sends us a few pupils. Socially and intellectually we are very mixed indeed with both ends of the scale strongly represented among our children.

The idea of the 'House' is implemented through the provision of ad hoc premises. It is reinforced (and the administration complicated) by our having, of



design, no assembly hall for the school. Each House has its own room for assembly and for dining so that all eight Houses and the Sixth Form sit down to these functions separately and simultaneously. In the House children also keep their belongings, register attendance, take morning milk, enjoy recreation, both informal and organised, and from time to time join in social activities. As we progress towards mixed-ability groups in teaching (we are part-way there at present), the House is becoming more and more nearly a teaching unit also.

My concept of the House has three facets; the boarding house as I knew it in a previous headmastership; the idea which many of us cherish (whether or not it is based on fact) of the small, probably rural, school where a father-figure of a Head knew all his pupils well and was wise for all; and the family. The original selection of Heads of House postulated good qualities of teaching, tact and leadership but even more of humanity. From a field of 350 applicants I chose eight outstanding people (though only one woman) and gave each a deputy of the opposite sex. The ideas of the boarding house and the family led to the decision to call each House by the name of its first Head. This may have contributed to their immediate success. Some people had warned me that in a day school the House could never be more than a unit for competition. In fact, almost from the start each was proudly self-conscious. They gave unity — or separate unities — to a school recruited from twenty different sources in which, for several months, there were to be no facilities for inter-House sport. We have in any case made rather light of such competition. It is enjoyable to have someone to compete with but a true family is none the better (I would venture to say that it is probably the worse) for thinking itself 'better' than its neighbour.

We recruit to Houses from our twelve primary schools on this basis: brothers and sisters follow their elders; every child is invited to nominate a friend with whom to be placed; a small primary school sends all its pupils each year to the same House; but the larger ones are deliberately scattered to prevent their dominance. The close association of a village with a House is to me one of the strongest arguments (though only one of several) against interposing a 'Reception House' as originally planned.

As soon as the allocation has been made, we hold an evening meeting (in June) for parents of the new intake when, after I have addressed them and invited general questions, they disperse to talk with their own Head of House. The following week the prospective pupils themselves come to meet us, discover the lay-out of their House and school, and blunt the edge of strangeness.

If the House is effectively to be a family, close contact with the actual parents is essential. (The fact that we have no hall makes a formal PTA seem rather pointless!) In December we send out the reports of first-year children in advance of the rest and set aside two evenings in which we try to ensure that all parents of these come to discuss the report with Head of House. This has been very successful. We expect to see 80% of parents at these meetings and hope to pick up the rest by special appointments. Thus from a very early stage the parent is well known to us. Heads of House regularly visit homes. If a child misbehaves in any serious way, it is automatic to write to the parent and usual to request his attendance at school. In a difficult case I have demanded it, using our 'ultimate deterrent' — suspension of the child from school — as a cogent threat.

The House replaces the Form as the unit of care (though not of teaching). Subject reports are summarised by the Head of House above a comment from myself or Deputy. We do much 'tutoring', especially after school on our short Wednesday afternoons, in Houses but we do not have a 'tutor-group system' as is fairly common practice in large schools. This is because it might seem to excuse the Head of House from full, personal and immediate knowledge of each of his members — and such knowledge is what the system demands.

By these means the usual attributes of 'counselling' are carried out. We try to see that no child is unhappy, bullied, unsuccessful in work or blameworthy in conduct without this coming to the attention of Head of House or Deputy. When the third spring arrives for the child, it is the Housemaster/mistress who guides the choice of course to be taken in Fourth-Fifth Forms and interviews the parent. The only aspect of counselling which is seen as so specialised as to be handled by one person is careers guidance. We are lucky in having on our staff an ex-CAO-turned-



school-master. His expertise is so great that he replaces in this instance the Head of House. This latter is, however, associated as closely as possible with the choice both of career and of study course in our (separate) Sixth Form. At that stage the new 'Head of House' is the Sixth Form Master, assisted also by other teachers.

There is no doubt that the system works. I should never fear in asking a Head of House 'What about So and So?' not to get an immediate and informed answer concerning any of his children. Partly because I see the House as a family, I have not laid much emphasis on paper records. They are needed, of course, for purposes of continuity but in a family one does not consult records to know the progress of one's children — the relationship is a personal one. A problem of which I am aware is that in some cases we are actually giving **too much** individual care. This is like the operation of the Welfare State. If you give free benefits to everyone, some will enjoy them who could well have paid. If you make care freely available, some children (and some parents) will ask it unnecessarily. But I hope to see these cases reduced by discreet handling, not summarily dismissed.

A final thought: this is still not enough. Even the best Head of House cannot always see the child in the context of the whole school. For example, questions of promotion and demotion cannot be settled by him. His care for the individual needs to be supplemented and completed by the overall view. I pride myself on knowing all the children (which must be almost true of my two Deputies also) and I handle all cases of moves of form. In correspondence with parents which occurs every day, it seems simpler for me (with a dictaphone at my elbow) to compose the letter, copied to the Housemaster, than for him to do so. Perhaps I interfere too much. But the large school carries the inherent danger of an individual's being overlooked, and we are determined, if we possibly can, to avoid this.

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Coming in January issue  
Reprint of an article from New South Wales  
'Mental Health in Action'.  
'An Economist's View of Education'.

## AN EXPERIMENT IN COUNSELLING IN A LONDON SETTING

By Anne Jones  
Counsellor, Mayfield School.

A new species is beginning to appear on the English educational scene, namely the school counsellor. Whereas in the states, guidance services are well established, in England, counsellors are a rare and new phenomenon and are often viewed with suspicion. The object of this article is to clarify the counsellor's roles and to describe in some detail an experiment in counselling at Mayfield School.

In the states the counsellor has three main functions (1) educational guidance, that is help with subject choice and academic progress (2) vocational guidance, that is help with choosing and finding a job or career (3) personal guidance, that is help with any personal problem. The three threads of guidance are inextricably entwined, though it can be argued that the last of these, bringing emotional good health, is an essential prerequisite of a wise decision or 'good progress'.

This is the view we took at Mayfield, a girls' comprehensive school in Putney, where our counselling concentrates on promoting positive mental health by helping individuals through temporary crises, noting signs of emotional disturbance in the earliest stages and making referrals to specialists if necessary: in short, not remedial but preventive work.

We began discussing our project in 1964 at a time when there were no English university courses for counsellors. We began our experiment in September 1965 and we now have two part-time counsellors, each working one full school day. In October 1965 university courses for counsellors (who must be trained teachers with at least five years' teaching experience) were established at Reading and Keele universities. Since then other universities have followed suit. These university courses have tended to follow the American guidance pattern. The scheme at Mayfield is much more simple. For example, because the school already has a careers teacher and uses the Careers Advisory and Youth Employment services, we have not undertaken vocational guidance; because the school gives



thorough and continuous supervision of progress and curriculum through year mistresses and form tutors, we have not undertaken educational guidance; because the school is visited regularly by the educational psychologist, we have not undertaken psychological testing. In other words, the counselling service does not replace any of the existing services provided by the school, but brings a supplementary benefit of a different kind.

We decided that it is **not** a good idea for the counsellor to teach as this can make for conflicts of role and relationship. On the other hand it is important for the counsellor to see pupils functioning normally within their own social group; it is also important for individuals to know and like the counsellor if they are ever to come for help spontaneously.

We therefore began counselling by seeing the third-year girls (who are aged 13-14) in small groups of about a dozen. The group meets the counsellor six times and discusses any aspect of personal relationships it chooses: within the family, with the opposite sex, at school and in society. There are many questions about sex: the girls have been taught the facts but they want to know about feelings. Here is a chance to dispel many an old wives' tale and to provoke discussion and thought. In the third session the girls write an autobiographical note which helps the counsellor to know and remember them. In the fourth session each girl is seen privately. This gives those who are shy of admitting any problem (and this includes the very quiet and the very noisy) a chance to express themselves. Where necessary an appointment is then made for a longer counselling interview.

The relationship established with the counsellor through these group discussions is of vital importance. Girls who had no problems in the third year turn spontaneously to the counsellor for help one or two years later when some crisis develops. Girls are also seen for another series of discussion in their school leaving term, to help the transition from school to work.

Girls who come for individual counselling do so in lesson time and with an official appointment. Girls are not asked by their form tutor **why** they want to come but we make it clear that girls can make a direct appointment by finding the counsellor in her

room; the lunch hour is kept free for this type of interview.

Self-referrals are obviously the most rewarding since the girl has placed her trust and confidence in the counsellor. Staff-referrals include girls who are in trouble with the authorities and sometimes it takes time to make it clear that the counsellor is not a kind of punishment, nor will she repeat what she is told in confidence. As our service becomes known we find increasingly that we work with self-referrals; it is amazing how often girls the staff would like to refer to us come to us spontaneously.

Confidentiality is very important. To reveal what is confidential would not only be unethical but would completely undermine the girls' trust in the counsellor. The staff understand and accept this even though it must be difficult at times. In fact because the pastoral care given by year mistresses and form tutors is so thorough, relatively little is not already known to the staff. In discussing individuals with their tutor, the counsellor has to be careful to communicate in general terms and in a positive way as much as possible without breaking confidence. What is important here is not the facts so much as the individual's perception of the facts, and the counsellor can often help to modify a teacher's attitudes towards a child, as well, of course, as the child's attitudes towards the teacher or the school!

If the counsellor thinks it would help the child for the school to be aware of her situation, then she discusses this with the girl and says nothing without the girl's agreement. In an extreme case, if the counsellor thought a girl was in moral or physical danger, yet could not be persuaded to seek official help, the counsellor would take action, but she would tell the girl first what she was going to do and why. It is essential in cases of this kind not to act in haste.

In certain cases it is most helpful for the girl if she is referred to specialists. With staff-referrals it is relatively simple to recommend, for example, a visit to the child guidance clinic. With self referrals it is a more delicate and difficult matter to bring in the right kind of help and involves the co-operation of the parents. This is particularly difficult when the parents are at the source of the problem. There is considerable liaison between the counsellors and other local agencies, statutory and voluntary in the



area. It takes time to establish real fruitful contacts in a job like ours without precedents. One of the most rewarding and valuable contacts established is regular case discussion with the educational psychologist who serves our local child guidance clinic. This helps to give us insight into our cases and guidance over when or whether to refer borderline psychiatric cases. This kind of 'hot line' to the clinic is essential for the counsellor to avoid keeping cases beyond her capabilities or professional skills.

What kinds of problem does the counsellor come across? In the main the normal problems of adolescence: worries about menstruation and moodiness, conflicts with parents about going out and having boy friends, anxieties over appearance or about the way to behave in a new situation. Some girls feel isolated from their contemporaries, some feel they are the odd one out, some have nowhere to go in the evenings, or no friends in their neighbourhood. It is often a great relief for the girls to realise just how common these problems are, to understand that people develop at different rates and in different ways, to gain some sense of their own individual worth and values.

Parents sometimes are a problem: too rigid parental control, or none, or inconsistency. Sometimes the parents are unhappily married, sometimes they use violence, sometimes there are financial worries, over crowding or aged grandparents adding to the strain of family relationships. The child's perception of the situation may be distorted or based on fantasy. Are things really as bad as she thinks or is this just the way she perceives them? How much could be altered by changes in her own attitudes? Has she ever talked to her parents about her feelings? Lack of communication is an important factor. If a child can come to understand a difficult situation in her family she can often learn to tolerate it.

Sibling rivalry also causes many hard feelings. A spoilt younger child, unfair distribution of family chores, a handicapped brother or sister, a twin, a large family spread over twenty years in which no one seems to have any time for the youngest member, too much responsibility for the first-born: these situations some times make for strain.

School problems include worries about school work, strong feelings about unjust punishment or school

regulations, perhaps a group problem such as how to handle a troublemaker within the form. The counsellor has to take care not to undermine the authority of the teacher (or the parent for that matter) by supporting criticisms; most girls are extremely reasonable when asked how they would handle a situation. Some girls have unrealistic vocational aims, some do not have any aims at all. The counsellor can help them to think.

A girl may feel that no one loves and respects her, yet it may simply be her own distorted perception which gives her this low opinion of herself. Here the counsellor has an important function as an accepting adult who neither condones nor criticises, but who listens sympathetically and helps the child to understand herself, to come to terms with herself and her environment, to develop a positive attitude towards herself and those around her.

At Mayfield we have deliberately limited our work to personal guidance. In our view vocational guidance proper requires in the counsellor possibly different qualities, certainly a great deal of technical knowledge about job opportunities and qualifications. It would be a pity if counsellors were to undermine the work of the Youth Employment Service which needs strengthening and supporting perhaps to the extent of one youth employment Officer (or vocational counsellor) per school. It would also be a pity if counsellors became, as has sometimes happened in the States, so busy filling in forms, administering tests and putting people into boxes that their real function which lies in the relationship with the pupil were lost in a welter of paper work. The relationship between the counsellor, the Youth Employment Service, The Child Guidance Clinic, the Youth Office, the Children's Department, the Education Welfare Officer, the proposed school social worker, needs to be carefully worked out if administrative duplication and delay are to be avoided. Furthermore, the counsellor fresh from a year's training will, if he is doing his job properly, certainly need regular case discussion preferably under the supervision of a psychiatrist or psychiatric social worker; and this sort of machinery has yet to be devised. How does the counsellor fit into the teaching hierarchy? Must counsellors have been teachers? How important is counselling in relation to other educational priorities and problems such as size of classes, raising of the school leaving age, nursery schools for all? Clearly



there is much educational thinking and evaluation to be done. In the meantime the counsellor must know his limitations and his limits and not attempt too much either in training or in practice if he is to achieve to any degree his aim of helping individuals to help themselves.

## BOOK REVIEW

### Counselling in Schools

A study of the present situation in Great Britain  
(Working Paper No. 15)  
Schools Council; HMSO; 1967.

This is a timely production, admirably fulfilling its function as a Working Paper, i.e. a document describing the current situation in some detail, parading the main arguments and counter arguments, and providing a stimulus for further consideration and discussion.

The authors are wise in the present stage of development to take a broad view of their subject and to include in the descriptive sections of the paper not only those university courses specifically designed to give training in guidance and counselling but also other courses, some of them in Colleges of Education, which deal with kindred topics and perhaps include an element of counselling in them. There are five appendices which provide useful information but, surprisingly, no proper bibliography; Appendix E is woefully inadequate in this respect. At this point in time, those who are potentially enthusiastic and curious to learn more about guidance and counselling surely need their attention directed to what has been written on this subject not only in the United States but also in Europe.

The kernel of the Paper is to be found in Section II, 'A discussion of aims and problems in counselling', and Section III, 'The contribution of counselling to the educational services'. Section II starts by being very well-bred and deferential in its anxiety to avoid giving offence to anyone, but goes on to provide what is on the whole a realistic analysis, starting from the fact that 'counselling in England [Britain?] seems as yet to have developed no commonly accepted, coherent and systematic theory against which to plan the training or functions of the counsellor, or in terms of which to evaluate its outcome'. It notes, as it must, that 'one of the crucial decisions to be faced is whether or not to allow the counsellor to act also as a teacher'. In this discussion of aims and problems, the authors might perhaps be criticised for setting out too eagerly on a journey across the Atlantic when they might simply have crossed the Channel, or perhaps the North Sea. Too many educationalists rush too eagerly to North Sea ferries nowadays, but in the sphere of counselling and guidance Scandinavian countries may well have something to teach us. In France Maurice Reuchlin is a major prophet. He would no doubt greet the bare, unqualified statement in paragraph 68 of the Working Paper that 'American counselling theory has strongly affected European thinking' with a forgiving smile, but the book which he wrote for the Council of Europe is compulsory reading for anyone in Europe who wants to get to grips with the subject.\* Mr Yves Roger's recent book in the same Council of Europe series, 'The Observation and Guidance Period',† is not of the same order but is worth a glance or two.

Evidence from Belgium and Norway, to mention only two countries, should not be ignored when we in Britain address ourselves to the question whether we should plump for full-time counsellors from the start, or begin with teacher-counsellors.

Though they perhaps suffer from ignoring the evidence and advice which several European countries have to offer us, the authors of the Working Paper make a good job of this section, and their conclusion is a wise one:

'It is not at this stage possible to find general agreement on this topic, and the protagonists of the specialist role and of the divided teacher/counsellor role each have important arguments on their side. One might guess — though it would be no more than a guess — that those engaged in training counsellors would tend to favour the specialist role, being anxious lest any ambiguity in the role should confuse the pupil asking for guidance. All in all, however, in the British educational context, school counsellors would seem to find it politic to participate in some class teaching in the first instance, even when they doubt this to be the most efficient contribution they can make. This is a situation that may presumably change as and when the counsellor proves able to convince schools of the value of his particular skills.'

In Britain, our concern that every child should be given opportunities to develop as best he can, our realisation that the welfare of the country depends on using the talents of individual citizens to the best advantage, the richness and variety of opportunities now offered in secondary and further education and the complexity of the educational system which, through a process of substantial reorganisation, will emerge in a form unfamiliar to many parents and pupils, all point to the need for the continuous guidance of those who, at a very early age, have to make choices on which their success and well-being in adult life may depend. The importance of counselling in the broadest sense needs no demonstration. How we are to meet this need is a question which must be answered in the light of the resources available and of the attitudes displayed by the teaching force. Questions of manpower inevitably obtrude themselves. Those of us whose main concern is with education and who are anxious that our pupils should be given good advice throughout their school career have to demonstrate to those whose interests lie elsewhere that we are justified in claiming out of the pool of ability which is all too small to meet national needs a quota of gifted persons to act as counsellors in our schools. The Working Paper is right in thinking that any evaluation of the contribution made by counselling courses and procedures to the educational services would be quite premature at this moment. It is right also in its statement that the time is ripe 'for a beginning to a study, which would be descriptive rather than experimental, of the operations of the counsellor in school situations'.

At a time such as this, when the need for persons of quality is great and the supply of such persons is all too small, we can be grateful to the Tavistock Institute of Human Relations for running part-time courses for teachers in service, the aim of which is 'to sensitise self-perception and perception of relationships and . . . to produce not more counsellors but better ones'. In-service training of teachers who have already shown their qualities in the pastoral care of their pupils is of particular importance under present circumstances. But we have no less reason to be grateful to those Universities and Colleges of Education which have embarked on full-time courses for training counsellors or teacher/counsellors. The Working Paper estimates that the number of these in action may reach three figures by 1968. This, as it says, is still a small number, but 'the contribution of this small group may be greater than its numbers indicate'.



It is too early to judge the practical effect of full-time courses in guidance and counselling. Until more students have emerged from such courses there is not much point in detailing how they are employed in the schools and how they are received by school staffs. The only evidence of any weight so far comes from Stoke-on-Trent, described in the Paper as 'An education authority in the Potteries', with that official elusiveness which reduced Liverpool in war-time air-raid bulletins to the status of a seaport in the North West. So far as it goes, the evidence is cheering: 'The LEA has received quite unsolicited and very favourable reactions from a number of Head-teachers and parents'. The evidence from Reading strikes a similar note: 'On the whole the new profession seems to have been received cordially, by colleagues and Heads'.

Guidance and counselling is a topic of much current importance, and this Working Paper makes a useful contribution to the discussion of it.

W. R. Elliott,  
HM Senior Chief Inspector elect,  
Department of Education and Science.

\***Pupil Guidance: facts and problems** Maurice Reuchlin; Council of Europe; Strasbourg 1964.

†**The Observation and Guidance Period** Yves Roger; Council of Europe; Strasbourg 1967.

## FRANKNESS FROM A GREATER LONDON BOROUGH SCHOOL COUNSELLING — WITHOUT PREJUDICE !

By **H. S. Daniell**

Headmaster, Westwood Secondary Co-ed School.

In the context of the times counselling in schools has a case, and a place. Up to now all Heads have, in the time at their disposal, performed this necessary task to the best of their ability, but not in depth as insisted upon in this American importation.

However, the larger the school the greater the need, the less the opportunity . . . and behold, the Counsellor cometh!

Given time, opportunity — and your support — he (she) can explore the cases with a thoroughness not possible to the untrained. This, of course, refers to the problem children and not merely to the routine interview with every pupil. That which he discovers is often useful, frequently revealing, sometimes very disturbing and always strictly confidential. Counselling of the problem child is a very delicate operation and one should remember the proverb of angels fearing to tread.

Thus, before appointing a Counsellor, one would require to know him very well (say a secondment

from the school staff) and feel that one could trust him implicitly, for much power to influence is placed in his hands. Once appointed he should be given support and not required to do anything else in the school for it is a time-consuming task even to lay bare the problems.

Knowing that pupils have problems is one thing, finding a remedy is very much another. Very often these difficulties are not merely those of temperament and teenagery but have their origins in much earlier days and have become somewhat consolidated. This leads one to suggest that much good might be done were there a Counsellor attached to the Junior Schools. Certainly the task of the Senior Counsellor would be lessened and his results more rewarding; for all too often it is too late for him to be effective.

Like Comprehensive Schooling, Counselling is a borrowed innovation and one should avoid being over-zealous and outdo the originators in the first flush of enthusiastic inexperience. Fortunately, it is not yet a political requirement!

And the pupils: the new is always to be exploited and one sometimes wonders if counselling might not at times discover 'more devils than vast hell can hold'. One must also remember that self-dramatisation is often a female foible and that the queue for counselling appointments is likely to be a trifle weighted on the distaff side. Therefore, it is not a bad plan to make the would-be clients apply to the Head for an appointment with the Counsellor. Thus can one keep abreast of the current problems and also be an aid to one's aide.

And a last word: know your Counsellor, for in the final count yours is the responsibility.

## HOW TO KILL COUNSELLING — THE BEXLEY METHOD

J. T. Naden

Take an Authority working by numbers — appoint a newly-fledged Counsellor fresh from an arduous course — keen, enthusiastic and an experienced teacher. Let the Authority, which refused to send a representative to the University to hear about the work the Counsellors were being trained to do,



receive a letter from the school Headmaster setting out the work which the prospective Educational Guidance Counsellor and himself agree would be of great value to the school and asking for the addition of one member of staff to allow the Educational Guidance work to be carried out full-time.

The Authority generously offers one quarter of an off-quota teacher so that Educational Guidance Counselling can get off to a flying start! Almost at the same time the school is reminded that its staffing ratio — according to numbers — is over-generous, and must be cut by one. Take no notice of any appeals by the Headmaster about the high standards built up over many years, courses in Commerce and GCE, or the difficulties imposed by a five-stream mixed sexes entry, and limited accommodation, or by the numbers of children requiring remedial work.

This start ensures a fairly lethal blow to Guidance Counselling in its early stages, and helps to quench some of the Counsellor's enthusiasm.

In order to take advantage of the initial blow provide the Counsellor with the room he has requested, but make sure that it is an old book-cupboard, with not quite enough space for a proper table or a couple of decent chairs, with no room for the display of vocational guidance posters, or for racks of literature for vocational and educational guidance.

Shrewdly place the Guidance Counsellor in the invidious position of having to surrender his Second Master's allowance and prestige or continuing to do most of the duties attached to the Deputy Headship; not forgetting the Examination Time-tables and Invigilation Schedules for College of Preceptors; CSE; GCE; and the internal school examinations. Include Staff Duty Rosters — and to make a deadly dose have a serious outbreak of 'absenteeism' among members of staff; including one long-term mental breakdown; one 'phobia' case, and one colostomy operation. It is easy to whittle away the time for counselling by calling on the Counsellor to take lessons for the absentees.

By the end of the first year the Counsellor has lost a lot of his steam, he is groggy but still willing to fight on — the Authority applies what it no doubt hopes will be the coup-de-grace — when the PE master arranges to take a course for a year the Headmaster is informed that as his staffing ratio is still on the

generous side, there will be no replacement. As the school has no teacher of Religious Knowledge the Counsellor, a committed Christian, is given a choice — either he takes twenty-five periods of Religious Knowledge or it is dropped from the time-table or spread around among teachers who have no desire to take the subject.

Now the Educational Guidance Counsellor is only faintly breathing, doubts creep in — maybe I was too old to take a post-graduate standard Diploma, even if I passed at near distinction level. What other Authorities would employ an Educational Guidance Counsellor aged 54? What salary would they offer?

There's plenty of life and fight left in the old dog, in spite of the foregoing — but future Counsellors beware Bexley! In a Borough where staff allocations are by numbers, no notice is taken of the work individual schools are doing or would like to do. As to the raised school leaving age 'sufficient unto the day . . .!' seems to be the motto. Next year my own school will have six part-time, non-quota teachers; that has made time-tabling a nightmare. A secondary modern school with a five form entry of boys and girls does not permit economical splits, if the school dares to offer Commerce classes, Economics and Geology to GCE level in rooms only big enough for twenty pupils at a time; and has Craft rooms taking similar numbers. Even the assumption that remedial classes for children of 11 and 12 years who have Reading Ages between 6 and 7 years, must be as small as possible, is presumptuous. How can time be found for an experienced teacher to do full-time Guidance Counselling in such a situation?

So in the Guidance Counselling death-throes I may manage eight or nine sessions a week — if the health of the staff improves and I don't have to fill in too many lessons for the absentees.

Anybody want a well-trained Educational Guidance Counsellor? Able to attend to all school First-Aid problems; deal with milk supplies, persistent law-breakers or insubordinate children or those weak teachers cannot deal with; cope with the Caretakers' troubles and requests; make Duty Lists for Playground and Dinner Duties; arrange and supervise the School Journey Groups; make the necessary contacts with Educational Psychologists, Children's Officers, Probation Officers, Youth Employment Officers, students from five different



Training Colleges: — just making out their time-tables and a little orientation work that's all — . . . Able to teach most subjects to 'O' level, an expert Potter and Printer, can speak French fairly fluently, sing bass in the School Choir, run a stall at the School Fete, Audio-Visual Aids expert, and able to demonstrate all methods of duplicating; very sound at devising time-tables for every known examination, complete with room-changes and Invigilation Rosters; AAA Sprints Coach; Cricket Umpire; Hockey Goalkeeper; Christian Fellowship Leader . . . occasionally available for Guidance Counselling Interviews — but not with the normal or near-normal pupils — that would be too wasteful of a skilled man's time.

## **PUPIL COUNSELLING IN AN E S N SPECIAL SCHOOL**

By **Sidney Pimblett**

Headmaster Park School Manchester

The 'hard core', the truant, the socially maladjusted, the 'latch key' kid, the ex-pupil who drifts in and out of jobs, the parent whom one has never met, the apprehensive adult who is reluctant to allow his child to attend an ESN special school, for a variety of reasons, are all problems, to quote but a few, that have concerned headteachers for a long time.

Headteachers have the highest regard for Welfare Officers, Probation Officers and others who are engaged in working in this field. All feel that these services could be more fully staffed and that workloads are such that it is often impossible for any individual to devote adequate time to individual cases.

In 1966 the writer proposed that a pilot scheme should be adopted for an appointment of a School Counsellor, with special reference to the needs of handicapped children attending Park School, Wythenshawe, Manchester. The school is typical of many such ESN day special schools which serve areas which are geographically wide-spread, a factor which mitigates against any close liason between home and school. Ideally situated for its purpose

educationally, it is most difficult for parents to visit school, particularly if they are dependent on public transport, or if they may in so doing have to leave a family of small children for several hours.

In the main the Counsellor would concentrate on establishing a friendly relationship with the parents with the object, in many cases, of forging links between home and school, between herself and the pupils, and, not least, in importance, between herself and the existing agencies concerned with the Welfare, Employment and After-Care of pupils.

Here it may be mentioned that initially and not unnaturally, this new development, of a School Counsellor to perform these functions was viewed with some apprehension and perhaps suspicion by the people already in the field and I took great pains to stress to them that in no way was this an attempt to supplant them, rather that, as has been mentioned, I was only too conscious of the burden of work that they already carried and that our School Counsellor would perform a specialised function having regard to the particular problems facing ESN children with regard to school, the home and the general world outside. The School Counsellor would also undertake to visit the parents of newly ascertained children to explain the function and methods of working of a modern progressive special school.

In parenthesis it may be stated that there is still a strong lingering feeling on the part of lay people that attendance at a special school carries with it a stigma that remains with a child throughout his life. It is most important that no child should be deprived of special educational treatment because of this.

The School Counsellor would also visit secondary schools in the area in order that the heads of Remedial Departments would be made aware of the existence of an Evening Centre aimed at meeting the needs of young teenagers and adults who may be in need of further help in the basic subjects, (an Evening Centre is held in the school premises.) It was also hoped that pupils in Remedial Departments would be encouraged to join the Centre



The Authority agreed to the suggestion and decided to appoint a qualified teacher to the post. The person chosen would be shared with another day special school for two days a week. A pleasing number of applications was received and the choice fell upon a lady, Mrs Maské, the mother of a grown family who knows the area intimately and is also a very experienced teacher. She commenced her duties in January last. As the Counsellor's work necessitated devoting three evenings weekly to visits, time off in lieu is allowed during the day. This still enables her to undertake teaching duties in school and she is thus able to gain an insight into how a child reacts to the school environment. Obviously this is an advantage in any discussion she may undertake with the parents.

The school organises many educational journeys and from time to time, particularly where the older pupils are concerned and where the journey may involve a visit to a factory, the Counsellor joins the excursion.

At the outset parental apprehension and misconceptions about the function of the school Counsellor had to be met. A personal letter was sent to every home from the school explaining the objects and purposes of the appointment. It was stressed that the Counsellor possessed no statutory authority of any kind and would only visit a home if invited and that in any case her sole interest lay in furthering the welfare of the child. The parents of 64 children out of 142 on the roll of Park School responded with invitations for the Counsellor to call. At first glance this figure was disappointing but closer inspection revealed two important factors — those of our children who were 'in care', some 16, were not included and further, all but one of our 'problem' pupils' parents had responded with an invitation. During 1967 about 20 pupils left us for employment and all were helped by the Counsellor in a variety of ways to prepare for their new life. Coupled with her two days a week which were devoted to her duties elsewhere, Mrs Maské has a very full timetable.

On occasion it has been found profitable and advisable for her to accompany the Welfare

Officer on a visit to a home where already she was known and has established a close association, in order to investigate the absence of a pupil. Parents have been helped to draft letters and complete applications for clothing or maintenance grants for pupils. Several widows (and widowers) have been advised regarding matters relating to the welfare of their children when it had been discovered in school that the child's performance gave rise for concern.

School leavers, after interview by the Juvenile Employment Officer, have all had a home visit where job prospects and interviews have been discussed. In special cases, e.g. the existence of a speech defect, very impoverished circumstances, excessive shyness, etc., the Personnel Officer of a firm would be contacted to prepare the way for an interview. Where parents are absent from home or for any reason cannot accompany the child to an interview the Counsellor accompanies the child instead. After a fortnight at work the first of a series of 'after care' visits is made to check on problems of adjustment, etc., Where a change of job is sought, advice is aimed at a happy change.

Firm and friendly liaison has also been established between the Counsellor and the Juvenile Liaison Officer who is a member of the Police force in the local division and in consequence several minor infringements of the law have been dealt with at a very early stage with obvious benefit to all concerned.

In the case of pre-school children, parents and children have been visited and brought to school for an informal visit aimed at removing any misconception relating to special school methods.

From time to time parents who felt concerned about the educational or social progress of their children were able to receive help, advice or reassurance.

Evening visits always commence after 7 p.m. so as to avoid interrupting an evening meal. At best three calls can be made in an evening — often one call may last for quite a time however, as parents must feel that time is not



a factor that counts in any discussion and only when everyone is relaxed can profitable discussion occur. Shift working often dictates the timing of a call which may even have to be made at weekend. In this way an intimate knowledge of the home environment can be gained and many mitigating factors relating to 'problem' pupils can thus come to light. In this way knowledge has been gained of homes which are utterly deprived in every way or where everything is subordinated to tidiness, or where the dominance of a parent (or the telly!) exists. The home where the accommodation or furniture is patently insufficient so that meals may be delayed for hours, or even retirement in the evening may depend upon the ending of television is also, unfortunately, not unknown.

The great difficulty in all this, for the Counsellor, is how best to decide where or where not her duty lies with respect to what she has observed in the home, particularly with regard to any factors which she may consider have a bearing on the happiness and security of the child.

One feels at this stage that perhaps much time is required for the School Counsellor's function to be fully met having regard to the diversity of her duties.

## **PUPIL COUNSELLING IN OXFORDSHIRE**

By L. Walker

Home and School Counsellor to  
Littlemore Associated Schools.

Educational theories are born of social change. Like wind-borne seeds, they are wafted on the breezes of political expediency to the pedagogic trial-grounds. Some shrivel and die, being deprived of suitable conditions and enthusiasts to nurture them. Others survive competition with established practice to reach the maturity of proven value.

'Seeds' from the American concept of Guidance as an integral part of the educational process and the theories of Counselling which support it, have reached most countries since World War II. Mutations have inevitably arisen to suit the particular educational and socio-political environment in which the growth and development of Guidance is taking place. Few informed observers of social and educational change would argue that this relatively recent innovation is destined for extinction.

In this country, eighteen experienced teachers completed the first Diploma Course in Educational Guidance at the University of Reading in July 1966. Professor Gilbert W. Moore, one of the leading counsellor educators in the USA, was invited from the State University of New York at Buffalo to supervise the students in Counselling and Guidance Techniques. Seventeen others qualified as Educational Counsellors from the University of Keele.

Those of us who had the mixed blessing of pioneering our counsellor education courses and the movement towards expansion and improvement of Guidance services, have just begun our second year back in the schools. A few have been fortunate enough to be allowed to function as full-time counsellors with no responsibility for subject teaching. Others were obliged to accept, initially at least, posts requiring them to attempt the difficult and less effective dual role of teacher/counsellor.

Whilst the first counsellors were being trained, a local Steering Committee, composed of Heads of Primary and Secondary Schools and the County Educational Psychologist, was preparing the ground for the introduction of Counsellors into selected secondary schools in Oxfordshire. My appointment as Home and School Counsellor to Littlemore Associated Schools took effect from January 1967. A Grammar School and a Secondary Modern School on the same campus had been recently brought under the overall administration of one Headmaster.

The title, **Home and School Counsellor** was adopted to emphasise the growing recognition of the need to understand the influence of both home and school environments on the development of the individual child. It was envisaged that the appointed person



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would serve a number of primary and secondary schools in the area, '... concentrating on particular needs at particular times of the year.' This concept of the role of the Educational Counsellor conflicted to some extent with my theoretical training. A case-load of between 250 and 300 clients per counsellor is generally accepted in the USA as being the optimum for maximum effectiveness. Littlemore Associated Schools have a combined population of over a thousand. Consequently, a compromise between the Committee's view of the desirable and my understanding of the possible, is gradually being worked out.

For the first few weeks I was given an opportunity to familiarise myself with the schools and their surroundings, the socio-economic pattern of the community and to meet the personnel of other social agencies working with pupils or their parents. During this period, no positive action was required of me, though as it turned out, I interviewed several students and a number of parents in their homes. Surprisingly, all these parents eagerly grasped the opportunity to discuss their child's future and welcomed the innovation of a Guidance specialist.

At this early stage and with a staff of over seventy different personalities, it is difficult to assess the degree of acceptance by teachers. Some, as forecast by Dr Peter Daws<sup>1</sup> may see me '... as a personal and professional threat, a specialist who will arrogate certain treasured aspects of their own role, an intimate personal concern for the individual child; someone, moreover, who while claiming to be a colleague will also claim privileged exemption from the chore of class teaching.' Others, conscious of the rapidly changing institutional scene and concerned about its effect on the traditional arrangements for pastoral care, recognise the potential value in having the expertise of a qualified counsellor to call upon where necessary.

From the beginning of this term, the whole administrative structure has undergone considerable change, including the amalgamation of the two separate house systems under four Heads of Houses. There is now an extensive interchange of pupils and staff between the two buildings. As the new arrangements become effective, I hope to be of service to all staff and all students by consulting with Heads of Houses in case-conferences and by helping to compile comprehensive cumulative

records on individual pupils.

Chronic shortage of space is a common complaint in most British educational institutions. I was aware when I accepted the appointment, that there would be some difficulty in providing a private room where pupils or their parents could talk in confidence and without interruption. Although the physical conditions of the interview situation are of major importance and determine to a large extent the degree of rapport established between counsellor and client, I was prepared to put up with make-shift facilities pending provision of a purpose-built Guidance office.

For the whole of the Summer Term, an absent colleague very kindly allowed me the use of his office and eventually, by special concession, I could make outside telephone calls from it. This proved to be a most valuable and inexpensive means of making speedy contact with a variety of men and women whose special knowledge could be of service to students, especially when I was called upon to find over fifty speakers for a 'Look at Life' Week devised to assist subject choice-making for pre-'O' Level pupils.

Involvement with the Parents' Association and particularly with their Summer Fete, enabled me to make contact with all the Grammar School childrens' parents, whilst an invitation by the PA to arrange for the showing of two sex education films for parents and their children further publicised the existence of a Home and School Counsellor. These activities, though justifiable as Guidance Services, necessitated many hours of extra work as they were additional to the important process of individual pupil counselling.

During my orientation period, I had described my role to most of the tutorial groups in turn. There followed a rush of self-referrals, mainly with spurious presenting problems, obviously intent on finding out what this counselling business was all about. One or two formed the erroneous impression that I was there as a funk-hole whenever they got into trouble with a teacher. Through experiencing the **process** of Counselling, clients learn the limitations imposed on the relationship. These are few, but necessary. There is a time limit, usually a whole lesson period, but the client may terminate the interview whenever he wishes. Physical damage



to the room or the counsellor is barred. The Counsellor tries to communicate warmth and understanding and to create a permissive and confidential atmosphere in which the client may feel safe to verbalise his feelings, emotions, fears and aspirations. It is important not to confuse counselling with advice-giving. It is essentially a 'non-directive' process, based on Carl Rogers'<sup>2</sup> original theories in the field of psychotherapy.

Staff conferences on failing or troublesome students have resulted in teacher-referrals being made. Others have come to me after a member of staff has described the child's symptoms of disturbance during informal conversation. Helping some pupils towards a solution of their problem has involved working with other agencies such as the Child Guidance Service, the Probation Service, Medical Welfare Service and the School Social Workers. From all these services I have received the utmost co-operation to the ultimate benefit of the disturbed or troubled client. A small number of pupils have been referred for diagnosis and treatment at a level beyond my professional competence.

It is too early yet to present a detailed analysis of types of problems encountered, with a description of their outcomes. They have ranged from **Educational** (involving course-choices and learning difficulties) through **Personal** (Home difficulties, dissatisfaction with inter-personal relationships, sexual concerns) to **Vocational** (What shall I do when I leave school?). Vocational and Educational Information Services already exist within the schools and reference can be made to the Youth Employment Service for further assistance. Since Vocational Development is part of Personality Development and the Counsellor tries to understand the whole person in his self-situational context, problems of vocational choice cannot be ignored. Psychological Tests and Vocational Interest Inventories are available for my administration and interpretation to students who need to learn more about their own assets and liabilities in order to be helped towards a vocational decision.

The integration of Guidance techniques into our school systems is already under way. It will be some time before the effect of specialised knowledge in this field can be evaluated, but I am personally convinced by successful outcomes already experienced, that today's theories will be

validated and tomorrow's citizens better able to orientate themselves in the confusing complexity of the modern world.

1. What Will The Counsellor Do? **Educational Research** Vol. 9, No. 2, February 1967.
2. Rogers C. R. (1951), 'Client-Centred Therapy', NY, Houghton-Mifflin.

## GUIDANCE TEAMS IN FIFE: A NOTE

By **H. M. C. Galbraith**

Principal Youth Employment Officer,  
Fife County Council.

The counsellor does **not** make educational and vocational decisions and plans for the student —

Vocational Planning for College Students.  
Borow & Lindsey, 1963.

The concept that vocational guidance is built round an eventual choice of a specific occupation is commonly held —

Current Problems in Vocational Guidance.  
Clarence Faylor, 1957.

Guidance teams in Fife secondary schools did not appear overnight: they had been evolving for some time and were established after the period of discussion following the publication in late 1963 of the report 'From School to Further Education' (the Brunton report) — the Scottish equivalent of 'Half Our Future'. This was a time of hard-headed exchanges of opinion between teachers and staff of the Youth Employment Service from which certain attitudes emerged:

(a) Amid the complexities of present-day careers work the lone careers master was an anachronism.

(b) While the professional role of the Youth Employment Officer in the vocational guidance field was never seriously questioned, nevertheless the Service was criticised for failing to integrate itself more closely with the schools.



(c) There was a need for teachers and Youth Employment Officers more effectively to co-ordinate their efforts in the help they could give children and parents.

(d) The tendency at times to hurried, single-stage decisions in vocational guidance was condemned.

Vocational guidance came to be understood as a sequential process: a gradual progression of the individual towards self-understanding and the capacity to make realistic decision. Through a helping relationship between the team and pupil, the pupil would gain insight into his strengths and limitations — the self-concept — so **enabling him** to make a choice. At times this view led to some controversy over differences between vocational guidance and counselling. But this was mainly academic: the common therapeutic element in both was quickly recognised.

The final decision to form guidance teams was taken in June 1964 when a study group of day school and further education teachers led by a Youth Employment Officer recommended their organisation. Since the beginning of 1965, guidance teams have been set up in all schools.

The guidance team normally consists of four teachers and the local Youth Employment Officer. In many schools, principal teachers have been appointed to teams which at once emphasises the importance of careers guidance. Each team has a leader who, in a few cases, is a principal teacher, but more frequently the team is headed by a young enthusiastic teacher who receives a responsibility element. A major feature of the scheme is that guidance teachers are allowed a minimum of five free periods in the week to arrange careers work. Apart from this time-table time, they are also freed to make industrial visits, e.g. when these are part of Brunton (Newsom) type courses. Even more important careers auxiliaries whose function is to give clerical and library help to the team have been appointed. Nor have material conditions been ignored: private interview space, careers information centres and a wide variety of office equipment have been made available. Naturally in older premises improvisation has been necessary but plans for new schools will in future include a careers suite providing interview, waiting and careers reading rooms. All these developments are in marked

contrast to the apparent frustrations of many careers masters.

The guidance team has two main functions: the maintenance of cumulative records on all pupils from the first year onwards and the organisation of self-awareness and careers programmes from, at least, the second year. The individual record contains data on typical behaviour, persistence, motivation and medical/social/personal factors, e.g. background support. In recording this information, considerable use is made of the pooled opinions of staff in the school. One result of this procedure has been more objective appraisal but, in addition, many wrongly held convictions about pupils have been corrected. Too many school leaving reports are superficial: the cumulative folder gives a longitudinal record of the complete individual throughout his school experience which is of value both to the school and to the Youth Employment Service.

Another function of the team is to administer vocational interest inventories. The almost obsessional probing of hobbies as identical with interests is time-consuming and profitless. A more scientific approach to the likes and dislikes of pupils is to investigate activity areas and wide-spread use is now made of the Rothwell-Miller Blank and the Kuder Preference Record.

Some Youth Employment Officers may see in the guidance team — a multiplication of careers masters — a threat to their authority and status. But influence can only come from professionalism and expertise. It is well to remember that the school and the pupil have the right to expect the highest skills and sophistication from the Youth Employment Service. On the other hand, the dilettante teacher in vocational guidance exists: his behaviour is often dangerous and harmful. However, the majority of teachers avoid such dabbling, recognising the pitfalls of keeping up-to-date in today's vocational guidance and the problems of role conflict. Uncharacteristic extremists apart, both teachers and Youth Employment Officers have the same aim: to promote the all round development of the individual. As the editors of 'Readings in Guidance' has said: 'Curriculum and guidance functions interact to facilitate the educational process. Each is weakened without the other.'<sup>1</sup>

1. Readings in Guidance; ed. McDaniel, Lallas, Saum & Gilmore; Holt 1959.



# *Pupil Counselling Letter to Local Authorities: Summer 1967*

## *Brief digest of replies*

In this issue we are reporting on a fact-finding letter sent to ask local authorities about any research they might be carrying on so that we might learn what was the position in this country.

We were not in any sense claiming that this country was leading in this field. So much work has been done in the United States and elsewhere. We were merely in search of information.

The information came in quickly and we were impressed by the rapid, courteous and interested replies which came in. Below we give a digest of replies. The articles in this issue came mainly through contacts supplied in the replies and we thank the writers for the reports they sent in. From them it may be seen that although in this country we may be jumping on a bandwagon, we have interest and a great deal of experience from staff who have dealt with personal problems in so far as time permitted, on the side as it were, while teaching fulltime. This seemingly makeshift beginning has created a climate of opinion and a realisation of the need for education of the emotions and in social relationships which will help trained counsellors when appointed. We rejoice that fact-finding has produced so lively a composite, horizontal picture. We start from a departmental working paper and work on through university and LEA courses and plans, we see working parties, experiment in many areas, work in many types of school and in youth employment. There is a richness in this variety. A lot is being achieved despite the humorous frustrations revealed by J. T. Naden. The issue would be hypocritical did it not have his contribution and Margaret Tait's letter. We now need a contribution from a few of the counselled to round off the preview.

Articles with information about counselling in the United States, Australia and New Zealand, and elsewhere are being sought also, so that a world position can feature in a future report on experience.

Digest of Replies to New Era pupil counselling letter

**ABERDEEN** Our letter receiving attention.

**ANGLESEY** No full-time counsellors — staff cope. A Counselling Course has recently been organised in Anglesey and was well attended.

**BANFF** No formal arrangements in area.

**BELFAST** Two addresses given for New Era to get in touch.

**BERKSHIRE** Helpful letter — no full-time counsellors. Conferences since 1962. Courses for teachers. Notes on experiments in some schools.

**BEXLEY** Staff member counsels — New Era to get in touch with school.

**BOURNEMOUTH** No developments in area.

**BRIGHTON** So far staff carry out a great deal of advisory work. Consideration is being given to giving help in areas with special problems.

**BURNLEY** Resources of office do not permit them to reply to questionnaires.

**BURY** No developments — but gave a school New Era could write to.

**CAERNARVONSHIRE** Staff cope with pastoral care.

**CAMBRIDGESHIRE** No developments — will write later if there are.

**CROYDON** Counsellors not appointed — work done through traditional channels. Send good wishes for our enquiries.

**CUMBERLAND** No pupil counsellors — done through house system. New Era can write to a school.

**DERBY** Letter circulated to schools. Headmasters will write if experiments carried out.

**DONCASTER** No counselling so far — will write if experiments carried out.

**DORSET** Letter sent to schools — headmasters may get in touch.

**DUNDEE** No developments — but school welfare officer and careers masters carry out personal work.

**EAST SUFFOLK** They plan to train teachers to undertake counselling in future.

**EDINBURGH** Helpful letter — group counselling in certain schools.

**ESSEX** No counsellors yet — probably next year.



**FIFE** No counsellors but guidance teams introduced in all secondary schools.

**GLASGOW** No counselling — house system — sent address of contact.

**GREAT YARMOUTH** No.

**HAMPSHIRE** Acknowledgment only.

**ISLE OF WIGHT** No counsellors —organise conferences and courses and alive to developments in field of personal relationships. Willing to supply more detailed account.

**KENT** Youth tutors in schools — enclosed addresses so we can get in touch. (Article in next issue of New Era.)

**KINGSTON UPON HULL** New Era to get in touch with school.

**KINGSTON/THAMES** No counselling yet — New Era may write to two schools who plan to experiment.

**KINCARDINE** No.

**LEICESTERSHIRE** New Era may write to schools — 2 given.

**OXFORD LITTLEMORE ASSOC. SCHOOLS** Would like an appointment to discuss their scheme.

**LINCOLN** No counsellors yet — enclose details of course they were running in July. Report will appear in a later issue of New Era.

**LIVERPOOL** Helpful letter and enclosures — details of course. A lecture by Dr J. E. Collins, Educational Psychologist, Co. Londonderry, will be printed in our December issue.

**MANCHESTER** No research work — two counsellors — too early to comment.

**INNER LONDON** Staff cope 'so far the segregation of this type of help has not been thought advisable.'

**NEWCASTLE** No counsellors — staff cope.

**NORTHUMBERLAND** School staff cope at present and further education and youth leaders. A few teachers have attended courses in the subject.

**ORKNEY** No large scale experiments.

**OXFORDSHIRE** New Era to get in touch with 2 schools.

**PORTSMOUTH** No counselling as such. '... have special machinery for maintaining liaison between the secondary schools and parents.'

**READING** Enclosure — report of working party on education in personal relationships.

**SHEFFIELD** Work going on but not organised.

**STIRLING** No counsellors. A great deal of work done by headmasters and women advisers.

**SALFORD** No — would like to know result of our enquiries.

**SOMERSET** Mentioned school where experiment in counselling is taking place.

**STOCKPORT** No — look forward to result of our enquiries.

**SWANSEA** No experiments.

**WALTHAM FOREST** Not yet but realise necessity.

**WIGAN** No information.

**WILTSHIRE** Staff cope — enclosed booklet 'Education in Personal Relationships.'

## PUPIL COUNSELLING

Extract from a letter from **Mrs Margaret M. Tait**  
Adviser in Social Education, Edinburgh Corporation.

Dear Miss Fisher,

After considerable conscience-searching, I have decided to ask you to be excused, at the moment, from sending a contribution for the November issue of The New Era.

Having returned from holiday and being able now to look at the situation objectively, I realise that with so much work of this kind, already in operation elsewhere, it would not be very helpful to write about possible future, rather than actual developments here. We are still so much at a planning stage and so dependent on a limited number of people that the situation changes from day to day. For example I have just lost two members of staff on whom I was relying this coming session for experimental work — one because of pregnancy, another who is having to go south with her husband. We seem to take one step forward and two back.

I hate to do this to you. I rather felt when I wrote to you on 17th July that the time was not ripe for me to write about our work. I feel this even more now. Perhaps at a later stage we could give you a contribution.



# GUIDANCE AND COUNSELLING

P. T. Mills

Head of Pupil Personnel Services,  
Beverley Boys' School, New Malden, Surrey.

To appreciate the need for Guidance and Counselling in our schools, it is essential that one has a clear idea of what these two terms involve and how they may be introduced into the educational field. At the Reading Institute of Education in the one year course in Educational Guidance, the term Guidance was used as an all-embracing one which involved several services:

- a) A diagnostic service, by which is meant that service which gives the school greater insight into individual and group problems of pupils in its care, and which includes the maintenance of record cards, the holding of teaching group conferences and the administration of group and individual tests.
- b) An orientation service, which comprises the procedures through which the School assists the pupil to adjust to new situations.
- c) An information service, which includes the provision and interpretation of information about further and higher education, careers and economic trends.
- d) A counselling service, which is concerned with helping individual pupils to understand more about themselves in terms of their normal educational, vocational and personal needs through the medium of private interviews in reassuring situations.

Thus it can be seen that Counselling is only one part of Guidance and that the terms are not synonymous; the analogy being that if Guidance is regarded as a rope then Counselling is only one of its strands, entwined and inter-dependent on the other services.

It is essential when considering the introduction of a new service into the education system to devise some basic philosophy as a guide line to the practitioners. Hollis and Hollis list the following eight principles which could well be the basis for Guidance in this country.

- 1) The dignity of the individual is supreme. This means that each person is important no matter what

he is or what he has done. A Guidance Counsellor believes that each person has inherent worth and that guidance services can help him to develop his potentialities more fully.

- 2) Each individual is different from every other individual. The uniqueness of an individual's psychological and social traits must be accepted as completely as the uniqueness of his fingerprints. The basis of all guidance work is the recognition, acceptance and encouragement of differences. Because differences are always present, the guidance worker considers each person unique, and consideration of a person is always reflected against the backdrop of his totality.

- 3) The primary concern of Guidance is the individual in his social setting. One approach to Guidance has emphasised environment and the manipulation of it; another has stressed the individual and his psychological composition. Alpenfels' emphasis has been in the direction of 'the forces that make the individual dynamic — heredity, environment and personal experiences.'

- 4) The attitudes and personal perceptions of the individual are the basis on which he acts. It is essential to realise that each person acts as he perceives each problem and how it affects him.

- 5) The individual generally acts to enhance his perceived self. Activity is a fundamental of living; the individual must move, and that movement will be influenced strongly by socio-cultural values as well as the individual's perception of himself and the opportunities open to him. He will tend to take that avenue which seemingly offers the greatest degree of self-enhancement, though to those of differing perceptions, his activity might appear highly negative. The Counsellor in accepting the principle of self-enhancement, attempts to help him develop an increasingly mature self-concept.

- 6) The individual has the innate ability to learn and can be helped to make choices that will lead to self-direction consistent with social improvement. Without the basic belief that the individual has the ability to learn, the rationale for Guidance work (and all school work) disappears. When a person has choices, he endeavours to make the one best for him as he perceives both his situation and himself. Having made a choice, he begins to assume



self-direction, which increases intrinsic motivation. The role of the Counsellor is to help the individual to know himself, to know his present and potential environments and to integrate these two factors.

7) The individual needs continuous guidance from early childhood through adulthood. Because of the emphasis on future orientation, guidance personnel must work not only with the present situation, but also in anticipation of the future.

8) Each individual may at times need the information and the personalised assistance best given by competent professional personnel; when important decisions are made, or choices are involved, the most competent person is the minimum that can be accepted.

Having mentioned a philosophy of Guidance, it would perhaps prove useful to have a working definition of what Guidance is. Mathewson defines it as: 'The systematic, professional process of helping the individual through educative and interpretive procedures to gain a better understanding of his own characteristics and potentialities and to relate himself more satisfactorily to social requirements and opportunities, in accord with social and moral values'.

In the educational setting, Mathewson sees the main spheres of Guidance as:

- a) academic adjustment and progress.
  - b) personal-social adjustment and orientation.
  - c) educational-vocational orientation and planning.
- Thus, if one follows this plan, a course of action in the school must attempt to deal satisfactorily with these points. It is clear that much of this must be the responsibility of the school staff who will be assisted by the school counsellor both as a specialist in Guidance and as a colleague.

Although a teacher can help in the main field of Guidance, offering information and providing an atmosphere of acceptance, it is in Counselling that a specialist can offer much more. Gustad's definition of Counselling perhaps explains this more clearly: 'Counselling is a learning-oriented process, carried on in a simple, one-to-one social environment, in which a Counsellor, professionally competent in relevant psychological skills and knowledge, seeks to assist the client by methods appropriate to the latter's needs and within the context of the total

personnel programme, to learn more about himself, to learn how to put such understanding into effect in relation to more clearly perceived, realistically defined goals, to the end that the client may become a happier and a more productive member of his society'.

This gives only a brief outline of Guidance and Counselling, but if the question now arises as to the need for this in our schools I suggest that the following should be asked.

- a) When pupil-problems arise, to whom do they turn?
- b) Is the help and assistance given sufficient?
- c) Is there sufficient time available to see those pupils who request assistance?
- d) Who on the staff has the necessary information about each pupil?
- e) Is the parent-school relationship such that easy communication is possible and satisfactory?

These are only a few of the questions which might be asked, and I contend that the answers show why Guidance and Counselling needs to be introduced now.

In conclusion I offer this extract by Rothney and Koopman: 'The foundation of Counselling lies in the fact that there are personal choices to be made; thus, the whole person is involved. The Counsellor cannot lay down rules and arrive at prompt or authoritative decisions. He is at best a wise friend who helps in the analysis of personal situations. He has at his command facts obtained in interviews which might otherwise not be available, answers to questions the pupil might not think of asking, scores on tests particularly selected for him that he might otherwise not have had the chance to take, an assembly of marks and observations which no one else would have brought together or had the time to study. These are the Counsellor's advantages; and to these he should add a more comprehensive view than others can easily obtain of the entire educational scene, its vocational outcomes and possibilities, and the social and domestic circumstances of each case. With patience, with a reasonable measure of wisdom, and with adequate



training for his work, a Counsellor can do for most pupils what no one else is in a position to do.'

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## **COUNSELLING: LONGSLADE SCHOOL, LEICESTERSHIRE, 1966-7**

By Colin Newby

I returned to Longslade School in September 1966 after a year's secondment to the first Course in Educational Guidance at Reading University. Longslade is a Leicestershire Plan Upper School sited near to the city boundary. It has a large catchment area providing pupils from diverse backgrounds which include well scattered rural communities; large villages (some with a fair amount of local industry); two city council estates; and some dormitory areas, each with a sizeable affluent sector, which have grown up around old village centres.

Longslade opened as a new school in 1960. Originally served by two High Schools, it now receives pupils from three, and the school roll stands at over 900. Although Longslade does not yet receive 100% transfer from two of the contributory schools, each year's intake can fairly be described as completely comprehensive in ability range.

From the beginning the school has aimed to cater for the full development of each child in its care, and teaching groups are sets built from a background of

three broad bands of ability. A House system has become established in which there are six Houses. Each Head of House has a team of six tutors, and each tutor is responsible for the welfare and progress of 24-30 pupils. The tutor groups are always mixed in ability though not always by age. By careful delegation of authority the Headmaster has given each Head of House a small 'school' to care for, and frequent meetings (a minimum of one a week), involving the Headmaster, his Deputies, and the Heads of Houses, ensure that the system welds into a whole. In this 'committee' ideas on school policy are projected and discussed, and plans are laid for the implementation of new schemes. It was mainly a sense of inadequacy as a Housemaster, often faced with complex situations affecting children in my care, that pushed me to apply for a place on the Reading Course.

I returned, then, to a school where a good many of the pupils already knew me; to a friendly (and youthful) staff who, on the whole, were concerned as much with the physical and emotional health of their pupils as they were with the daily round of teaching. In this situation I was more fortunate than some colleagues on the course at Reading who were now having to make a place for themselves in new schools, in strange staff rooms. Leicestershire had seconded two of us, and had made special provision for our return as counsellors, counting each of us as 'only 'half' a teacher for staffing purposes. Normal reduction in teaching load for Heads of Departments and Heads of Houses brought my teaching time down to  $\frac{1}{4}$  of a week's timetable.

A plan of work for the first year was the immediate task and this, together with some notes about Educational Guidance, was given to staff before term began. It was followed up by a short talk with the opportunity for staff to ask questions. Early in the term a letter was sent to all parents, outlining the nature of the work and telling them that I was available in school on one evening each week. This was only an extension of established practice in the school: parents were always encouraged to talk with the Headmaster, the Deputies, or the Heads of Houses, whenever either 'side' felt the need.

The year's aims fell under eight broad headings. It will probably be easier to review the year's work if I list them here, each with a comment about how far



the aims were fulfilled.

1. Personal Counselling:

- a) Self-referral i.e. at the pupil's request, in or out of lesson time, the aim being to provide a confidential and permissive atmosphere in which the pupil might achieve better self-understanding, and be better able to make considered decisions and cope with present and future concerns.
- b) Referral by staff: this was limited to referral by the Headmaster, his Deputies, or the Heads of Houses, partly to serve as a screen but mainly to ensure that all staff concerned with a child's well-being became aware that the child might need special observation. It was not intended to, nor did it, limit contact and discussion between all school staff and me.

Personal counselling, in fact, occupied the major part of my time throughout the school year. The range in depth and complexity of problems was immense. One surprising and pleasing fact became apparent very soon, and was later confirmed by an analysis of the year's work: self-referrals were only slightly outnumbered by staff-referrals, the final ratio being in the region of 47:53.

The following table might help to give some idea of the content of the personal counselling. It is a condensation of a more detailed analysis and, because of this, it cannot show the complex web of relationships which grow in the individual case. For example, a boy refers himself for a hardly noticeable speech defect, but it develops that he has grave difficulties at home. He also under-achieves and has been bullied at school. He smokes heavily, and overworks himself in spare-time jobs to find the money. In his case teachers, parents, the school psychologist and a speech therapist become involved. Or, a girl is referred by staff for abnormal behaviour. This reveals deep problems within the family, and teachers, child care officers, the school psychologist, the police, and some staff at a mental hospital are linked in a pattern of care.

2. Group Counselling:

I was to be available to other staff who wished me to join with them in group work — or to take over group work for them — particularly when discussion was centred on personal/social problems and

Pupils Counsellled Three Times or More\*

	4th Year (14+ -15+)		5th Year (15+ -16+)		6th Form (16+ - )	
	Boys	Girls	Boys	Girls	Boys	Girls
Chief presenting factor:						
School difficulties	8	8	14	8	1	2
Home difficulties	1	1	1	3	—	1
Personal/emotional/career etc.	1	4	5	7	8	9
	10	13	20	18	9	12
Others involved:						
Parents	1	6	8	9	2	2
School staff	10	13	17	15	7	5
Child Care/Welfare	1	1	1	2	—	2
Police/Probation	5	1	—	—	—	1
Referrals:						
Educational psychologist	2	1	2	2	—	2
School medical service	—	—	—	1	—	—
Drop-outs	2	4	1	2	—	2
Truants	7	6	5	2	—	2
Home visits	1	2	1	—	1	1

\*As well as the pupils included in this summary, some 50 or more had one or two interviews, each of which occupied between 35 minutes and one hour.

vocational choice. I was used only a little in this way with a few tutorial groups.

3. Testing:

A major part of the course at Reading had been devoted to the use and interpretation of tests of various kinds. These were used only with individuals where the need was apparent. Some members of staff became interested in the use of sociometry.

4. Records:

I had intended to keep, and kept, 'closed' files for 'counsellled' students. Where a pupil agreed that information should and could be passed on, this was done in the form of a written report, and was circulated to staff or others concerned. A copy of



this was then kept in the pupil's main school record file.

Staff were asked to supply anecdotal reports on pupils exhibiting unusual behaviour. This did not happen frequently, but provided helpful background when some of these pupils appeared for counselling.

It became obvious early in the school year that the record system used by the school was not as comprehensive and efficient in use as it might have been. A small committee of staff was formed, and produced a new system which is now in use. This should make the accumulation, retention and circulation of relevant information much easier and less haphazard. A similar committee, including a Parents' Association representative, is still working on a study of the school report system.

#### **5. Personal/Social Problems:**

It was hoped to form a staff team, inviting perhaps the help of outside specialists, which would devise programmes of work to ensure that the whole school population was given coverage in such matters as sex education, ethics, and social situations likely to be met beyond school. This work in fact has always been well covered in the work of the Religious Knowledge department, but a group of staff members is still considering how the work might be enlarged.

#### **6. Research and Follow-up:**

In an effort to assess the success or failure of the education provided by the school, some form of inquiry amongst present and past pupils and their families was envisaged. This aim is still unfulfilled but not out of sight.

#### **7. Orientation to school and school-home relationships:**

The school has relied upon making initial contact with prospective pupils and their parents through letters, talks and meetings with the Headmaster, his Deputies and Heads of Houses. Heads of Houses have always interviewed new students in their Third Year at High School, and have discussed with them choice of subjects. My role here was to be ready to help if requested. Some group counselling was undertaken with small groups of High School pupils who came to see their new school.

Work on school-home relationships involved work with the Parents' Association Committee, interviewing parents, and occasionally visiting homes.

#### **8. Liaison with other agencies:**

I was made responsible for co-operation between the school and such agencies as the Schools' Psychological and Medical Services, the Children's Department, the School Welfare Department, and the Police and Probation Services — of two Local Authorities. This was pleasant work because members of these services were most kind and helpful. During the year I was involved as a counsellor in case conferences, juvenile court proceedings, visits to child care hostels and remand homes, and a mental hospital.

The Youth Employment Service was not regarded as an outside agency because the local Careers Advisory Officers were already very much welcome as part of the school staff at any time they had work to do in the school. The Deputy Headmaster co-ordinated careers work, and Heads of Houses were responsible for the vocational development of each student in their care. As counsellor I became part of this team, being specially concerned with difficulties of individuals.

It can be seen from this description of the year's aims, that work was started in all but one area. The most encouraging aspect of the year's work was the sympathetic and interested support of a large majority of the staff. The main surprise was the demand for personal counselling in a school which, long before the appointment of a counsellor, aimed to give every opportunity for a child in need to find some one to help. A cynical view of this could suggest that the provision of opportunity makes the problems. My own view is that the problems are there, and we can ignore them or provide more widely for their relief. The counsellor adds another dimension to help for the child in school in that the child knows that he can approach without any fear of rebuff, and with the promise of confidentiality.



## 7th International Congress on Mental Health

The 1968 Congress is being held in London from 12-17 August to celebrate the twentieth anniversary of the foundation of the World Federation for Mental Health in 1948, the year of the Declaration of Human Rights.

The theme, "Keys to Progress", culminates a three year programme on mental health and education, and focusses on new developments in research and their practical application. Hence the successive plenary sessions are entitled: New light on human needs; Involving the educator; Ideas and Impact; and Learning to live with conflict.

Among the speakers who have so far accepted invitations are Professors Leon Eisenberg, S. N. Eisenstadt, Sir Denis Hill, and Anatol Rapoport; and it is hoped that U. Thant will address the final session.

The inaugural address is to be given by Professor G. M. Carstairs, who succeeds Professor Otto Klineberg as President of the World Federation in 1968.

The technical sessions and discussion groups will cover a range of topics with which New Era readers are vitally concerned, and it is hoped that the WEF and ENEF will be able to hold sectional meetings within the Congress.

Holland Park School, one of London's new 'comprehensives', is the meeting place. Participants are limited to 2,000, on a national quota basis. For further information apply to the Congress Secretary, NAMH, 39 Queen Anne Street, London W1.

H.R.K.

## BOOK REVIEWS

### Teaching Geography

M. S. Long and B. S. Roberson  
Heinemann; 45s

Without a doubt, this is a book which should be bought by all teachers of Geography in any type of Secondary School, by all young teachers in training and by Lecturers in Departments of Education and in Training Colleges. It is a remarkable book — scholarly, thoughtful and stimulating. It contains the results of recent and past research into the teaching of the subject as well as the wise and penetrating findings of the experienced authors themselves. It may be expensive to buy, but it is worth every penny it costs.

'Teaching Geography' is a comprehensive analysis of the treatment of the subject in schools of all kinds. No important aspect of the subject is omitted. The sensitive reflections on the aims of Geography teaching could well be studied in the Departments of Geography in our Universities as well as in schools. Geography as a discipline in its own right rouses controversial opinions

and here the balanced judgment of the writers provides a salutary check on the extremists who might cause Geography to become merely a branch of Geology or on the other hand merely a Sociological study of man's work on the earth's surface. The writers' respect for Regional Study in schools is frankly stated, but it is Regional Geography up to date — study at first from the basis of a unifying theme. Geographical learning involves How? and Why? It develops by observation, by enquiry, by reasoning. It is concerned with reality. A carefully accurate analysis is made of the Geographical factors in an area including scientific study of the physical conditions, but to make a complete regional synthesis in a literary form is seen as a possible objective to be reached only by Sixth-formers.

The clarity of thought required in the teacher of Geography is well emphasised in the constructive study of the 'Geography Lesson' — a particularly stimulating chapter for the young teacher. Actual Geography lessons in detail are given as illustrations — excellently worked out. There are many of these valuable sample lessons scattered throughout the book. How to use sample studies, how to use pictures and text books are all problems for practising teachers as well as those in training. Here the problems are dealt with in a skilful and illuminating manner.

Exact and helpful advice is given in this book on Map Study, the Study of Climate, Mathematical Geography, Landforms, on how to deal with the First Forms in a Secondary School, on the training of Sixth Forms and on the construction of a balanced syllabus throughout the school. The clever interpretation of the syllabus worked out for all years in a Secondary School, the detailed syllabus for teaching both GCE and CSE work for each year from the first onwards and the invaluable sample of a Sixth Form syllabus repay close study in themselves alone.

Many teachers are still worried about Field Work and how to carry it out efficiently. The Section on Field Work is masterly and contains much practical guidance, with some detailed examples of types of Field Studies. Indeed nothing of importance is neglected — internal examinations, external examinations, mechanical aids in teaching and the meaning of 'Reality in Geography'.

Comprehensive Schools will include many less able children and the chapter concerned with Geography suitable for them is so full of wisdom, sound help and examples and exercises which can be done formally or informally, that no teacher of the less able can be left in any doubt how to proceed to teach — and teach well. Altogether this compendium of scholarly, experienced, balanced advice and up to date information, should enrich everyone connected with the teaching of Geography.

Isabel G. T. Ross.

### The Teaching of Welsh History in Secondary Schools

A. H. Dodd

Historical Association; 3s 6d

### Medieval Welsh History: An Outline Course

A. J. Roderick

Historical Association; 4s

The teaching of Welsh history in Secondary Schools is a peculiarly neglected sector of the history syllabus. All too often it seems that the topics taught and methods used to teach them have been handed down by tradition and accepted by successive generations of teachers without any critical thought.



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## *Editorial Notes*

### Christmas 1967

We wish all our readers a pleasant Christmas and send the greetings of this season. As a World Education Fellowship with James Henderson as our chairman of the Editorial Board we offer with this greeting a hope during 1968 for developments in that type of world understanding that will promote peace. Group dynamics are helping those who organise groups and those who learn by membership of groups to accept conflict as a vital part of experience. Possibly in thinking of world peace we can all of us think about ways of meeting conflict and facing it squarely and even providing for it in our educational systems. Civilisation and democratic tradition provide for conflict of ideas. Education may have to go deeper and provide for the almost unconscious conflicts that rock our society in offices, educational institutions, voluntary welfare agencies and families. The young have cut us off by making themselves a culture of their own. I think they sense this hidden malice and inconsistency in us. They wish to cut themselves adrift from hypocrisy. They resort to satire. They see us with the clear eyes of a generation that has grown up in the light of existing psychological knowledge. This year let us examine ourselves as an adult generation. Out of knowledge could come peace.

### Teaching Machines

As one who welcomes new techniques, new ideas in art, and the newness of living in every moment the facing of fear of teaching hardware and technological aids is fascinating. Having never liked working complicated mechanical

apparatus though realising its immense use and appeal, I have managed to get through by asking students to work the machines or visual aids for me. They have had great fun and have made most original use of tape-recorders, projectors, cine, amateur radio, stage lighting, making slides for slide projector and in many other ways. So if we are not mechanical maybe the class can have more fun. If people are attuned to complicated mechanical aids, they can help them find wisdom. For them 'the medium is the message'. Which for a previous generation was expressed as 'to travel hopefully is to arrive.'

## *Course on 'Counselling Young Adults'\**

Lecture by **Dr J. E. Collins**

Educational Psychologist, Co. Londonderry  
Education Committee.

### **An uneasy Period of Development**

(1) If the facts of developmental psychology were unfamiliar before, the Plowden Report has made them less so. The first main section is devoted to showing that what matters is not a child's chronological age, but his developmental age. The nature — nurture controversy, the earlier maturing of young people, and some implications of adolescence are all mentioned. The lesson is not that children should be streamed by their relative maturity but that each child should be understood and treated as an individual and the pattern of education shaped accordingly. Adolescence is a difficult period for the same reasons that all teaching and learning is difficult — on the one hand individual growth — physical, mental, and social tends to be uneven — on the other all of us nourish the wish to be treated as individuals. The battle then is between **growth** and **social organization** — the end result is personality development.

The economic situation is the bed-rock of social safety: the self-maintenance customs sustain the group — hunting, fishing, mining,  
\*Held at Southport, March, 1967 by City of Liverpool Education Committee



forestry, agriculture, manufacturing, transport, science (applied), defence — all constitute a **'prosperity policy'**: linked with the customs are **morals** — customs relating to **right and wrong** things like stealing, forgery, and ideological attacks upon the group's ways of living are **dangerous**.

The growing young person has to learn these customs, and fit in with and interact with them.

He has also to adjust to the other important customs linked with:

(2) **Self-perpetuation** — courtship, marriage,

family, sex-relations — **education and training of children** the problem of society is whether the early rearing of children does provide social continuity. At a time when England is accused of being slack and decadent it is heartening to know that the Plowden Report shows the belief in learning rather than teaching, and the growing concern at injustices in education and wastage of talent — which has characterised the whole British educational movement.

(3) **Self-gratification customs** — human satisfactions from surpluses of energy and time vary from 'drink, gambling, violence, early and promiscuous sexuality' to the arts and sciences which have all been intellectual and emotional satisfiers. **Morals important in this field** — many a creative artist has been denounced because he used his free time to rhyme or paint or compose in accordance with a creative impulse that was contrary to the customs of society.

(4) **Self-regulation customs** — men at arms, police, laws, penalties — a system of coercion is part of society.

As children grow into adolescence they become conscious of the pressure of these customs. Individuals however are not crudely moulded by society but in **life act out specific roles in accordance with their place in the social system**. Here we note:

(1) Not all roles are easily accepted — many

require effort, and indeed frequently put a strain upon the individual. A child care officer recently described her five emotional lives — **enthusiasm, militancy, cynicism, hysteria and breakdown**. Teaching (John Partridge — Middle School — London — Gollancz, 1966) in many cases requires **domination, inflexibility and cynicism**: not an easy job because of the conditions. Hence the drop in recruitment of teachers from colleges into the maintained schools as Crosland pointed out in January, of 20,000 students, (1,400 women and 6,000 men) who left colleges of education last summer, 1,700 never appeared on Department of Education Records. A further 2,000 took posts which were not in the schools: nearly a quarter of college output wasted. We are never far away from the Luton situation where 2,000 children can be kept away from schools because of the teacher shortage.

(2) A given person must act several roles (sex, class, etc.) at once.

Class cannot be ignored in our democratic society. It influences **child rearing practices** — for example the 2.7 million children in schools with major defects like no piped water or outdoor sanitation will not come from the top social class. Possibly the most crucial though not most easily understood finding in Plowden Report concerns **home, school and neighbourhood**. Parent attitudes are crucial. The importance is even greater among older than younger children. While parental **encouragement** increases as you go up the socio-economic scale the evidence that parental attitudes are not always shaped by home circumstances offers real hope, for parental attitudes may be more easily altered than home circumstances.

To achieve this demands a much closer contact between school and home than is often the case. A good welcome to the school, regular private talks with teachers, open days, information about school activities and at least one careful, written report a year are ways of achieving this. So is the stimulus that could be provided by making more of a reality of the 1944 Education Act prescription of freedom of choice of schools where possible. So, too, are community schools, schools open beyond the ordinary hours for use



by children, parents and even other members of the community.

First however one must consider a fact about pre-school learning suprisingly ignored by Plowden — the patterns for learning are determined when the child is a baby with a rapidly growing brain — probably more happens between 0 - 3 than ever after — the ethos of the individual — the feeling tone by which people see life most of the time is laid down then.

(5) As Nietzsche remarked 'Memory says that I did it, my pride says that I could not have done it, and in the end my memory yields.' Practically the whole folklore of western culture assents that thought and feeling are utterly different things. Aristotle for example put the rational soul and the animality of man in hierarchical relation — **thought is supreme.**

Part V of Plowden. **The aims of the Schools** with statements like 'Teachers should have clearly thought out views on what constitutes a good moral and social behaviour' and like **dreadful old drivel** is weak because of the basic misunderstanding of personality development.

**Thought is not supreme** — If one looks at a tiny patch of fuzzy grey moving slowly in the dusk, it may become a person hurrying home, or a piece of newspaper blown by the wind, or a grey cat or a ghost — what one sees depends upon the past structure of the person making the observation.

**Man is an animal with strong emotions and insufficient intelligence.** The brain pattern of mental and emotional linkage is laid down very early in child development. Once this first sensitive period has passed a temperament is formed which will be resistant to all changing influences. Then at adolescence another biological mechanism works — this also is not referred to in Plowden.

We have as humans experiences which are a complex of body and mind: if I mention pain, or sexual sensation, or thirst, or hunger or nausea you all know something about the sensations and the thoughts that go along with

them. One experience we have may be described as enthusiasm (Gk. enthousiasmos = person possessed by a God). People talk about religious awe, ecstatic bliss, aesthetic pleasure, young people are 'sent'. We have a real biological instinct. 'A shiver runs down the back, and along the outside of both arms' — one feels elated above all the ties of everyday life — the hair on our head tingles — a clue to the sensations — a pre-human response of causing a fur to bristle which we no longer have — (of a cat or male chimpanzee) — militant enthusiasm is responsible for the bad and the good — i.e. going to war in some silly cause — 'what do I care for wife or child' says the Napoleonic soldier in the poem by Heinrich Heine — but it can be recruited into the service of really ethical values — in fact without the concentrated dedication of militant enthusiasm none of the great endeavours of humanity would ever have come into being. Now whether the personality is to develop broadly speaking for good or evil — so for mere drab existence depends upon a rather uneasy period of development **at and for a brief span after puberty.**

This is the true importance of adolescence. The customs of man, the morals, the roles and class distinctions mentioned earlier stretch back as far as tools and fire. It is difficult to say which moral values should be preserved but it is safest to preserve our present system as intact as possible. **Colonial history shows how a culture can deteriorate when exposed to norms from another culture.**

The first items of American culture imitated are gum chewing, crew cut, horror comics. We export Beatles and mini-skirts. Today one has plenty of unwelcome opportunity to observe the consequences which even a partial deficiency of cultural tradition has on social behaviours.

The human beings thus afflicted range from young people advocating necessary if dangerous abrogations of customs that have become obsolete to angry and rebellious gangs of juveniles — and finally to the appearance of a certain well defined type of juvenile delinquent the same the world over. Blind to all values those unfortunates are victims of infinite boredom.



Changes must come slowly and use the biological mechanism for change — i.e. **adolescence**. The importance of adolescence is that it is the definite sensitive period for new object fixation. During and shortly after puberty human beings have a tendency to loosen their allegiance to all traditional rites and social norms, to allow thinking to cast doubt on their value, and to look around for new and perhaps more worthy ideas.

If at this critical time of life old ideas prove fallacious under critical scrutiny and new ones fail to appear, the result is the complete aimlessness, the utter boredom which characterises the young delinquent. If on the other hand the clever demagogue, or the clever advertiser gets hold of young people at this age he finds it easy to guide their object fixation in a direction subservient to his aims.

Once the sensitive period has elapsed a man's ability to embrace ideals at all is considerably reduced. Perhaps all this helps to explain the truth that human beings have to live through a rather dangerous period at and shortly after puberty. It is even more dangerous today because of the distance between the generations. There is an alarming break of continuity between one generation and the next: this is due to the following factors:-

(1) Increased mobility of population bringing with it diminished cohesion of the family group and decreasing personal contact.

(2) Diminishing personal contacts between teachers and pupils — very few of the present younger generation have ever had the opportunity of seeing their fathers at work, few pupils learn from their teachers by collaborating with them. This used to be the rule with peasants, artisans and even scholars provided they were taught at small schools and universities.

(3) The industrialization of life produces a distance between the generations which is not compensated for by the increased democratic tolerance.

(4) The real obsolescence of many social norms

and rites still valued by some older generation. The romantic veneration of national values, so movingly expressed by Kipling or C. S. Ferrester is an anachronism.

(5) Criticism stems from modern scientific attitude — but scientific enlightenment tends to engender doubt in the value of traditional beliefs long before it furnishes the casual insight necessary to replace the old tradition.

(6) Different age constitution of the British (and Western) populations. In 1851 no less than 46% were under 20, 64% were under 30. These figures, the product of a booming Victorian birthrate and the heavy toll taken by disease in middle age compared with 30% under 20 and 43% under 30 in 1961 census. Similarly in 1851 only 4% over 65, present figure 12+ %.

The gap between the generations must be overcome because young people seem to be unable to accept the values held in honour by the older generation, unless they are in close contact with at least one of their representatives who commands their unrestricted respect and love.

(7) Hostility or association of adolescence with attributes of rebellion against authority, sexual irresponsibility and aggressiveness seems to be deeply rooted in Western culture.

Before concluding it seems advisable to give the viewpoint of the adolescent himself on his place in society (Adolescents and Morality, Eppel, 1966).

(1) Adolescents regard themselves as belonging to a generation handicapped by distorted beliefs about their behaviour and moral standards.

(2) Many feel this so acutely that they believe that whatever good will they manifest is not likely to be appreciated.

(3) Adolescents are under attack and in retaliation project their aggressiveness on to adults. In our culture adolescence almost inevitably involves frustration, dissatisfaction, uncertainty.

(4) Adolescents place onus for communication



on adults — and reserve the right to be highly critical, or adolescents are very concerned that authority might be exercised by adults at work and elsewhere with more concern for adolescent feelings and good human relations generally.

Modern adolescent places a high valuation upon friendship and on the importance of satisfactory personal relations — the quality of personal relationships is the touch stone for their assessment of their own and other people's moral standards. This matters more to them than the traditional sanctions of morality and it is of interest that very few references were made to the direct influence of religion on belief or attitude. Precepts embodied in direct moral teaching are likely to have little effect on young people.

## *Youth Tutors in Kent*

By John Halton

At its June, 1964, meeting, the Kent Education Committee, through a sub-committee which deals with secondary education, received a memorandum on youth tutors and considered 'the need to help pupils in making the transition from secondary school to the adult world of work and leisure.' The Committee had been thinking for some time about the appointment of a number of youth tutors who would serve partly as normal members of school staff and partly as links between schools, the Youth Service and the Youth Employment Service. When the Newsom Report was published, with its emphasis on 'pastoral' care, the opportunity was taken of bringing these two concepts together.

In July, 1964 the Kent County Council accepted its Committee's proposal that youth tutors should be appointed initially to the staffs of six secondary schools in the County; that they should be supernumerary to the school's authorised staff establishment; that they should be paid as Grade B heads of departments; and that consideration should be given to the early provision of 'youth wings' in secondary schools where youth tutors were appointed.

The appointment of youth tutors eventually took shape in a full scale experiment in putting Newsom recommendations into practice.

Extended courses in the fourth and fifth years, an extended school day, residential education as a social experiment and the use of youth tutors have been tried out over the past year in Kent in six selected schools. Qualifications needed for the position of youth tutor were advertised by Kent as follows:-

'Youth tutors need to be qualified teachers, with some good teaching experience and with proof of an active interest in vocational guidance and/or recreational pursuits of relevance to young people's interests. They would normally be in their 20's or 30's and should be of good Head of Department calibre.'

Appointments were made during 1965 and taken up in January, 1966 or soon after. The six selected schools were: The Mary Sheafe School for Girls, Cranbrook; Sandown Court Secondary School, Tunbridge Wells; Senacre Secondary School, Maidstone; The St John's School for Boys, Sittingbourne; the Sir William Nottidge School, Whitstable; and the Charles Dickens School, Broadstairs.

The experiment has now been under way for a full year and in July last the County Council received a report on 'The Newsom Schools' which had this to say about youth tutors:-

'The youth tutor necessarily fulfils a dual role. He needs to be accepted in one context by his colleagues and in another by the pupils; for the latter he is sometimes a part of the authoritarian structure and sometimes detached from it. For nineteen periods of the week he is a schoolmaster but for the remainder, plus a lot of time out of school and at weekends, he must in a special sense be guide, philosopher and friend. This calls for tact and 'stepping on toes' has been described as his biggest problem. The task is in all ways demanding, requiring special wisdom in weighing up priorities.'

The report continued: 'A youth tutor may be said to have 'arrived' when he is identified as the contact man — someone who knows what



to do and gets things fixed up. Pastoral relationships can develop from such a basis but the available time left over after teaching and liaison work is limited, bearing in mind that youth tutors may also be committed to organised theatre and similar visits, leavers' and other conferences, youth hostelling, camping etc. . . . '

The need for properly equipped and adapted buildings for this sort of work is pointed out, and in particular the need for 'areas which can be used flexibly, areas which provide cover for vigorous and 'wide' activities and craft rooms or sheds large enough to house a good deal of ambitious equipment . . . ' youth tutors need a proper base.'

In Kent, therefore, youth counselling is part of a wider 'Newsom' experiment. In summing up a year's experience the report has this to say: "Heads are feeling in the light of this experience, that they can begin to see the shape of the developments necessary if the extra year at school is to be assimilated and turned to good account for pupils of average and less than average ability. Given the necessary resources, they are optimistic about the outcome.'

*The following reports are taken from 'Brave New Classrooms' a report of the Brighton Workshop written by Dennis Binns and published by the Students's Union of Chorley College.*

## **'THE SECOND EDUCATIONAL REVOLUTION'**

From a lecture by **Professor W. Tibble**

The greatest obstacle to any educational revolution is the school curriculum. Even now this curriculum is entrenched and immovable in most secondary and grammar schools. It wasn't until 1964 that the Schools Council for Curriculum and Examinations was formed to deal with this problem.

The first Educational Revolution began in the Froebel Colleges and then spread to the other colleges dealing with infants. It was here that the fundamental concepts of children's learning were revolutionised, and this has become accepted in nearly all infant schools and most junior schools. Unfortunately it still hasn't percolated through to the secondary and grammar schools, so that, whereas it is thought that a child learns best in a certain child-oriented way up to the age of eleven, children suddenly become different at this age and have to be taught in the strictly formal way that has prevailed for a hundred years or more.

The Second Educational Revolution will occur, if it does, in the field of secondary education, but for this to happen it requires a change of attitude by teachers, authorities and society at large. There is far too little evidence of this happening yet.

Will the new technological aids now rapidly becoming available to teaching help this revolution in teaching attitudes, or will it just be assimilated into the old order of teaching? For years the secondary school curriculum has been geared to the publishers' text-books and there is a danger that now education will continue to be dictated to a large extent by the commercial exploitation of teaching aids. What is needed is not just an imitation of primary school teaching methods but a counterpart or equivalent method suitable in teaching the older children.

Ideally, in our future educational outlook, the teacher goes on learning, both in the classroom and with in-service training, refresher courses, etc. No longer can a teacher know sufficient in an ever-changing, ever increasing society. What is needed is 'the habit of modifying one's habits' (Rousseau). Education must become open-ended like science, ready to expand and acquire new knowledge and attitudes.

A general comparison between traditional education and that found in a good modern infants school may be summed up this way.



## **Traditional Education**

1. Compartmented, everything divided into subjects, therefore child keeps various subjects apart, unrelated. (E.g. English Language not concerned with or applicable to other subjects).

2. Work time fragmented. Every 40 minutes a child is switched from one subject matter to another. 'No matter how much a child is absorbed, when the silly bell goes a child must drop what he is doing. Thus we are teaching children that nothing can be continuous but must be geared to the school bell' (Observer Suppl.)

3. There are compartments between class behaviour, playground behaviour and out-of-school behaviour. E.g. children are taught to help their neighbour but the child is surprised and confused to find this attitude has a different interpretation for playground, assembly and classroom. These supposedly basic principles are varied according to locality.

4. Work is focussed on the teacher, learning is a by-product of the teacher's activity. Pupil relates to teacher, receives from teacher and corresponds to teacher. Where a child is unable to relate to the teacher it is seen as a fault of the child and he is called lazy, incapable, etc. It is assumed there must be bad pupils, lazy children, etc. Streaming is all-important, 4th-grade University undergraduates are discussed in the same terms as 4th-grade secondary modern children.

5. Incentives are extrinsic (marks, certificates, praise). Every day is Judgement Day: the judging (testing) is considered more important than the learning.

6. Denial that pupils and teachers are whole people, learning is unrelated to personality: children supposed not to have emotional lives.

## **In Modern Infants School**

1. Learning is child-focussed. Teacher's task isn't to be fountain of Knowledge but to create educational situations. Children not taught as a class but as individuals. Infants seemingly can have individual learning in one classroom but secondary children can't.

More space is needed in secondary schools for special groups and occupations. Open structure is necessary to allow individual learning for older children.

2. Teacher relates to child as a whole person and encourages a similar reciprocal relationship.

3. Incentives are intrinsic, internal (new skills, discovering for oneself, feeling of progress). When a child is eleven this system is supposed not to work any more and marks and examinations are suddenly needed.

Therefore the change in our secondary education must be a change in our fundamental attitudes, not just a superficial change in new mechanical aids. To obtain this requires continual re-education of the people engaged in teaching. Team teaching also plays a prominent part for it enables interaction between teachers so that they can learn from and reinforce each other's experiences. Team teaching is to be seen not only as two teachers working together but as a constant liaison between all teachers, heads, and pupils. It must develop as an association of people with tolerance, affection and concern built into it.

## **TELEVISION IN SCHOOLS**

From a lecture by **Mr Wykes**,  
Director of television for ILEA

Television programmes for schools have been broadcast on both ITV and BBC for the past ten years and about half (16,000) of the schools in the country have at least one set on the premises. BBC 2 also began broadcasting adult education in 1963 but it was found difficult to gauge the response for the audience was non-captive and there didn't seem to be an easy way of finding out if the programme was being used. However, Nottingham University put out a programme on Economics and received replies from 1200 who completed the course. Cambridge put out a programme on 'O' level physics and this was spread out over 60 sessions.



But television from such sources as these national companies will have to be purely enrichment programmes, as an addition to what the teacher is doing rather than replacing it in any way. National television cannot deal with local issues and problems. These are best dealt with by the L.E.A.'s, for they can involve themselves in local needs, curricula, syllabuses, etc. Finance for national school broadcasts is unlikely to increase, but the local closed circuit television (CCTV) will proliferate and eventually meet the need of most colleges and schools.

### **CCTV**

In London a network of 8-channel co-axial cable is being fed through the telephone pipelines to reach most schools and colleges in the Inner London Area. This CCTV network planning is also scheduled for Edinburgh, Glasgow, Plymouth and the County of Essex. Many universities and colleges already have a simple form of CCTV.

As LEA television is obviously concerned with education more than the national companies, LEAS can expand and develop their programmes so that teachers and pupils and specialists can all work together in a small area. There will be two-way communication between teachers and broadcasters, (e.g. in teaching English to immigrants, teachers concerned can compile material and assist direction). The 8 channels in London are to be used as follows:- 1-BBC, 1-ITV, 1 London University, 4-schools and 1-spare. The channel in use by the university will unite the various colleges and enable students in one college to see and hear lecturers in another college without unnecessary travel. This gives a chance for lecturers to see how the others work and has a team-teaching effect. The London network is costing £750,000 to install.

In colleges there are three uses of CCTV:-

1. to lecture to large and scattered audiences
2. to train students in the technology of

television production

3. to give scope for classroom observations.

ILEA have a mobile school bus which has been adapted for CCTV. It seats 16 and can travel to any school and record on video-tape any lesson in progress.

In the fairly near future CCTV will be supplemented by talking typewriters which help backward children to read, computers which are better than teaching machines for they can hold conversations, and the use of satellites for beaming educational programmes into underdeveloped countries that are too large or too mountainous for normal television techniques.

### **Some advantages of TV over films**

1. TV can increase (details) or decrease (outside views) the size of the subject instantly.
2. It is always available at the push of a button.
3. It is more intimate and personal with a known television teacher.
4. TV camera must be in front of teacher, not teacher and class, or else external viewers will feel the lesson is not for them. With this there is a feeling of the teacher talking directly to the viewer.

### **Disadvantages**

1. There is a danger of organising team-teaching around the TV media.
2. Teacher on TV can't alter pace of lesson to suit class.
3. Re-use, repeats are possible immediately after but unlikely after any length of time owing to Union fees, etc.
4. No out-of-term use for CCTV: therefore it remains idle.

ILEA intend having programmes aimed at teachers to keep them in touch with one another.



Their aim is to have:—

In Primary schools: 1 TV set per first 200 plus 1 for each additional 100.

In Secondary schools: 1 TV set for each form of entry.

Mr. Wykes also expressed the difficulty of arranging suitable programmes at any given time when all the schools were all doing different things. He explained that this problem didn't arise in France for at any given instance every child was on the same subject. This made for much easier arrangements in broadcasting. But in spite of this advantage to television producers most members of our conference thought the French idea of all children working on the same subject at the same time was obnoxious and diametrically opposed to the kind of education we believed in.

It was also thought that CCTV might just consolidate the old-fashioned method of teaching whereby a teacher stood in front of a class and directed. Now it would be a two-foot-square box doing the directing and no real human advance would have been made. Mention was made of the education given during the Industrial Revolution when sufficient was taught to do the job well but nothing more: education was soul-less and heartless. Is not television doing the same, for any 'heart' they put into their programmes must needs be synthetic? If children learn most by handling, querying, using and very little by receiving information thrust at them, how does television have its advantages?

Many other opinions and expressions were put forward:—

Whereas in a film the picture is projected on to a screen, in television the viewers are the screen.

What is the conscious effect of TV media upon people? (re: McLuhan). We may

find we have opened up new extensions and new concepts.

Children will have to conform in desires to the television programme being put out at the time.

Amount of time given to television in school is small therefore the teacher-pupil relationship is hardly threatened.

These mechanical devices are not the whole process of teaching but only a small part: the use of television is finally dependent upon the teacher or the head.

Finally:— we have a Canute Complex here, the waves of media are coming and no matter how we fight them they won't go back. What we must learn is how to use them and live with them.

## **EVOCATIVE POWER OF THE VOICE AS A MEDIA**

from a short talk by **Miss Windebank**

One of the biggest influences upon creative music has been the work of Dr York Trotter and his success in showing how to tap the springs of inherent music. From nothing but the voice one has the means of musical communication and an intuitive response can be evoked without any intellectual involvement. This is an ideal form of communication with young children for they can give an uninhibited response drawn from their store of all the music they have ever heard.

To achieve a response in a language, intellect has to be used to formulate and express, whereas music is intuitive and responds automatically.

Although different cultures provide different reservoirs of musical backgrounds, 'dialogue' is still possible, whilst languages form an intellectual barrier. The best format is the 3-part conversation with a fixed beginning and end and a free middle part where the individuals can reply as they think fit. The intellectual or academic awareness of the music should follow well after children are used to responding intuitively.



## CARE AND COMMUNITY IN TOMORROW'S SCHOOLS

Dennis Binns gives the outline of a lecture by **Dr James Hemming**.

Four factors must be included in our thinking about care and community:

1. The potentialities of the individual
2. The quality and stimulation of the material environment
3. The degree of individual confidence
4. The sensitivity and warmth of the interpersonal relationships.

All four factors together form the matrix for growth and development at any age or place. Each interacts with the others.

Care, confidence and community also interact upon one another. 'A person may succeed in the right community but be held back in the wrong one' (Latham). An indifferent person in a warm stimulating environment can become activated and involved.

At the basis of learning is formative interaction and, therefore, the isolate is deprived of the necessary associations to develop himself. Care is not just kindness but an essential element in a society, whether it is a school, a hospital or any other community.

In schools, social groups should number between 8 and 12. Each group should have a working purpose. This gives a secure basis so that the child develops social responsibility and a feeling of belonging. Children benefit so much from teaching each other that groups can often be usefully sub-divided into pairs in which children help one another.

One reason why mutual help is regarded with suspicion is the legacy from the old Monitorial System. But this Monitorial System was devised purely for factual instruction and adopted for economy reasons. Mutual help is a quite different order of educational experience.

School organisation in small groups readily reveals the child that has troubles, and steps to help the child can then be taken.

Ideally, all children should belong to a base group into which the child fits intimately and to other groups in which he has a definite purpose.

Staff-meetings should be reasonably small and frequently held so that children in need of care can be quickly diagnosed and so that a network of care and responsibility can be set up.

Children who show signs of isolation, aggression, frustration, etc. can then be discussed and the guilt one lone teacher normally has for such a child (and the teacher's sense of failure) can be removed and made the concern of the group. Difficulties should be a community problem and not one person's fault.

Between 5 and 10% of a pupil community require help. Class teachers, House tutors, etc. cannot cope with such numbers adequately and this is where Teacher Counsellors come in. Their job is not to replace the pastoral care of the teachers but to supplement it where needed most. They can give consistent care to children needing support and should be trained to separate ordinary problems from those needing more specialist attention.

Guidance Clinics should be more closely allied to the school and the aloofness characteristic of some clinics must go. Some clinics refuse to convey vital information to the school and this hinders the chances of the teacher helping where help is most needed.

Inter-communication should exist not only between Guidance Clinics and schools but between school and school, both at the same level and between primary and secondary schools. Each school should have an insight into what went before and what lies ahead for a child. Parents should also be involved for they, too, have needs, and participation in the life of the school community can often help to answer their problems and satisfy their needs. The child's well-being should be a continuing link between home and school.

The exact role of a counsellor is still a matter



of discussion. Some essential characteristics are necessary to any counsellor, particularly an ability to talk to children and interact with them.

Some schools call in a counsellor when the situation demands it whilst others prefer to have one on the staff: part-time teaching and the rest of the time counselling. Perhaps the latter is preferable for it allows teacher counsellors to know the children better and to arrange discussions with the children in varying sized groups or individually so that any problems they have soon come to light. A counsellor also needs time out of school hours for informal home visits.

### **LANGUAGE LABORATORIES**

**Dennis Binns' notes of a talk by Nora Hessing,** teacher of French to Dutch children.

In the last 40 to 50 years there has been a change in the purpose of language teaching. Because of closer communication in the world interest is now centered more on the spoken word rather than the written word. Linguistics used to be pre-occupied with the way a language had developed but the emphasis is now on current usage, on the primary formation of oral communication.

To achieve this oral stress in schools the spoken word must be used and listened to. A teacher has only one intonation and accent (whether good or bad) so a tape-recording is a great advance with its variety of voices and native speakers. A teacher is also in danger, in time, of picking up the accent of the children.

In teaching languages well one must avoid the use of the mother tongue and emphasise the creation of speech habits in the language being learned, direct translation from one language to another being omitted. Visual aids are useful to prevent transposition of habit patterns between languages and to develop the new parallel set of habits necessary for thinking in the new language.

In the early stages text-books and the written word should not be used for the child will pronounce the words in the mode of his mother

tongue. Language laboratories can be equipped with tape- recorders' film-screens, slide projectors, pictures and objects.

With each child at his own tape and speaking and listening to himself he tends to give a much greater degree of concentration. The teacher, listening in on the master control, can let the child continue uninterrupted if he is doing well, or break in and give the child personal tuition if he needs it.

Although children can learn a great deal from hearing themselves speak over a tape it is dangerous to practice this in the early stages for a child will hear his own mispronunciations and these will become established. It is better to wait until the child is accustomed to speaking and listening to slight differences and nuances in the language before hearing his own efforts.

There is danger in a school where a language laboratory has been newly installed that the teacher will want to connect the children to the tapes at the beginning of every lesson and leave them there until the bell goes. Tapes cannot replace teaching, only aid teaching, and there is still the need for the personal interplay between teacher and children, and the need for pictures, films, talks, short conversations in the language being learned. There must be careful planning of a versatile presentation of the lesson in which the tape is an integrated part, not a separate entity. Work on the tapes must be enriched and utilized by the children when the tapes are not in use.

From the technical aspect, language booths are capable of breaking down often and the ready availability of a technician is most desirable. Language laboratories are particularly useful when children can work at their own pace; but should be used sparingly with younger children. Senior pupils can learn a lot by making their own tapes and giving talks to each other.

If room is available table models rather than booths are more desirable for with these there is less feeling of isolation. Removable partitions make booths convertible. Although languages come easily to young children the cost of these



booths would rule against their use in Primary schools.

Simple language laboratories can be devised by a school without the vast expense and profits to the commercial companies.

Full Laboratory £4,000 approx.

Simple Laboratory £600 approx.

Control + 10 leads £109 approx.

These laboratories are used in the US for reading and have proved of immense value with backward readers.

Can they be used in conjunction with programmed learning? Not generally, with children, but they could perhaps with intensive crash courses for adults, military personnel, etc. They are also of great value in teaching languages to immigrants and it is possible that many more uses may be found for them.

## LANGUAGE LABORATORIES

From a letter from **Nora Hessing** about the Conference. An article from her will appear in a subsequent issue. She teaches French in Holland.

To say something about my ideas of the conference: my clearest impression was that the conference theme was posed prematurely. Too many of the conference members were insufficiently informed concerning the new technical devices to discuss in a real way their effects on the teacher's role. What we wanted first of all was some introductory information and knowledge. A working conference is not a very good occasion for first acquaintance with a subject. So it was not a surprise that a good deal of us reacted to this first acquaintance with one of the types of fear summarised by Mr Pratt, and unfortunately it tended to be the worst of these. Accordingly it seems to me very characteristic of the course of this conference that, while in the first general meetings one could hear several people telling us how open-minded they were, this open-mindedness was later on never mentioned again. If this change from an open into a scared or even closed mind is based on sound grounds one must agree and

be grateful for it.

A second remark refers to the organisation of the conference:

For a conference like ours that is organised rather formally but whose design is experimental, skilled discussion leaders for the small groups can hardly be spared. My impression is that the outcome of the conference suffered from a lack of well trained discussion leaders. (With this I don't want to underestimate the achievement of my own group leader — given the circumstances he made a good job of it.)

It wouldn't be quite honest to highlight only some of the weaker features of something that appeared to be very valuable as a whole.

A very positive thing seems to me what Mr Clough pointed out: there has always been a covered, irrational, prejudiced fear for renewals in education; but now a step forward has been made: this fear is brought into the open and can be discussed. New and important at least to me I consider the experience that an educational revolution cannot be effected only by trying to convey highly abstract ideas of overall views but must necessarily also be gained by explaining the very real, concrete consequences for the individual teacher in his classroom.

At last I should like to mention the warm interest accorded to members from abroad and the kind reception. I want to conclude by thanking the ENEF for the invitation to an interesting and well organised conference.

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All of us at the Brighton Teachers' Workshop were impressed with Mr Jaspers' contributions to the discussions. He was so informative in a foreign language. In the following article with its forceful use of our language and its absence of the polished clichés which we all tend to use he arrests the attention even of those who are not mechanical and makes us understand the technical implications. This is how a living language grows. We thank him.



Some aspects of the acceptability of programmed instruction in the school

By A. A. Jaspers,  
Member of Research Department of the Pedagog. Inst.  
der Kath. Universiteit, Nijmegen, Holland.

Where people talk about new technical instructional devices and about the technological development in education, it sometimes seems that incomprehension and rash judgement cloud an open discussion. To make it possible to form a real opinion I should like to bring to the fore three aspects concerning Programmed Instruction (P.I.) and emphasize a number of points:

development of programmes,

the experimental stage in which P.I. still finds itself,

the changes in the teacher's role under the influence of PI.

1. It is possible to approach 'programme-development' (i.e. the writing, testing and revising of a programme) from several points of view. Two are mentioned here.

1.1 The approach from the standpoint that the pupil is alone with the programme, i.e. without the teacher. Because the pupil is alone with his programmed textbook (this is why it makes sense to speak of 'programmed' instruction; the presentation of subject-matter is such, the pupil is presented with such a coherent programme that a teacher is superfluous), this instructional appliance must be a good one. It must enable the pupil to reach the end of the course. Indeed, leaving the teacher apart, improvisation is definitely undesirable. Where as in other forms of instruction improvisation is quite well possible: I can tell the pupils tomorrow what cannot be explained today, in PI this is impossible. One cannot run the risk that the pupil gets stuck on a by-road or only partly commands the desired end.

This means for the writer of the programme

that, before he starts writing the programme, he must specify the educational end. That or that is the point where the pupil is to arrive and it implies that he must have this and this and that at his disposal. The educational end consists mainly of ideas and activities and their relations. Those ideas or activities must be built up from subideas and subactivities and these in their turn will form the contents of the programme. In that way a so-called stream-diagram of the Programmed Course can be made (See the hypothetical example below).

Frame-nr.		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Main-	sub-																
a	a.1																
	a.2																
b	b.1																
	b.2																
	b.3																
	b.4																
	b.5																
c	c.1																
	(= a+b)																
etc.																	

In such a diagram can be shown in various ways the extent to which and the moments at which the several (sub) concepts are discussed, the extent to which introduction, exemplifying, exercise and a summary of the subjects to be dealt with, is used; the extent to which some frames are overloaded and some subconcepts are too little emphasized. (In fact it seems to me that such a stream-diagram can also be useful for other than P.I. lessons.)

To be sure that the pupil reaches the desired end it is also necessary that the writer of the programme makes a specification of the pupils for whom his programme is meant. The completer the description, the better. For: the pupil's initial knowledge, memory, mental discipline, visual imaginative power, etc. determine in connection with the instructional appliance (that appeals with greater or less force to these qualities) the pupil's success. The programme must correlate as far as this is possible, with the possibilities given in the group of pupils. That is why a linear programme is adequate for a homogeneous group. For a heterogeneous group a branched



programme will be better. Strongly individualized instruction is probably only possible with the aid of a computer.

1.2 The second approach is that from the point of view of testing. Here a pragmatic way is followed; a programme is good when it works, i.e. when the pupil is successful with it. In that case, however, it is necessary to know exactly what results we expect and we must also be able to test the results. So the requirement of specification of purpose, discussed above, is also based on the experimental and testing character of PI. In my opinion this testing—character is one of the most characteristic distinctions between PI and the conventional methods of instruction: for the specifications of purpose, method and pupil are not only inherent in PI but also in the conventional methods.

The typical picture of a PI is that of subject-matter split up in little frames and of a course built up similarly with short steps. Usually such a frame consists of four parts: information — question — answer — feedback.

There are two reasons for this fractioning. Firstly there is a reason connected with the psychology of learning: every connection between concepts, components of intellectual attitude, activities, must be brought about separately and receive reinforcement by a constructed response and feedback. Here a learning-theory is dealt with which still has not (yet) proved itself, many people reject it on experimental or otherwise theoretical grounds.

Secondly it is the testing character of PI which makes fractioning necessary. In the case that the first programme-concept does not lead the pupils to sufficient results (what can you expect of a first concept, after all?) the weak spots in the programme must be localized and corrected. This necessitates the progress of the course in small units. If it is further more necessary, and I shall come to that in a moment, to test the quality of the programme on large groups of pupils so that the writer of the programme cannot content himself any longer with the observation of some individual pupils, then that testing also

requires constructed responses.

This has some more consequences. Some propagate a method according to which a small group of pupils, so not every pupil individually, go through a programmed instruction. This procedure may be a positive development in certain respects (e.g. that the individual person often better absorbs an idea worked out in a group-discussion than an idea which he developed himself). the testing of the quality of the programme, however is strongly hampered by it. For, if some pupils gain insufficient results with the study of their programme it cannot be determined whether this was caused by a bad programme or by interpersonal contacts which largely escape recording.

Here a distinction must be made between programmes which a teacher makes for use in his own class and those which are offered for sale by a publisher. In both cases specification and testing are necessary. In the case of the class-programme the teacher is acquainted with his pupils, he himself can guide and help them and he has command over the circumstances. This in contrast with the publisher's programme which is anonymous and in principle accessible to anyone and for which a well developed testing procedure is of utmost importance. The latter programme must therefore come up to high requirements, its quality has to be determined experimentally; it should be tested on large representative groups of pupils because the programme is presented to an extensive population of pupils, e.g. to all sixth formers. Such a programme must also provide the user with information both on that testing procedure and the condition under which the testing took place (because conditions of environment can strongly influence the process of learning).

In what was discussed under 1.1 and 1.2 some reasons can be found for the disappointments which have come into existence concerning PI.

In the first place incomplete specification. Programmes even seem to have been made



by dividing the pages of a traditional textbook in smaller pieces, then adding questions and question-blanks. This was sold as PI. However, in the case of a traditional textbook the purpose of learning is not always exactly specified beforehand: there is too much or too little additional information; by-roads are used, ambiguous usage may not be an obstacle because (as the writer hopes) the exact meaning will become clear a few lines further on down. Moreover, the writer will not have had a distinct picture of the pupils (and teachers) for whom he was writing. The sequence of his explanations do not always conform to the pupil's logic. No wonder that this sort of programmed books disappointed in practical use.

In the second place the fact that many programmes are not or insufficiently tested out, or, if they have been tested at all, they seldom give instruction to the teacher or pupil how and under what circumstances they must be used.

2. PI is only in an experimental stage. This means that we must be careful with a premature introduction of this method in education. A good deal of research has been done and still is done and new questions crop up everywhere. Variations are developed in the way of presentation so that e.g. the question-blank as a means of checking can be alternated with other means of testing; one is still looking for the real application of the linear programme and for good possibilities for the branching programme. One is also looking for those parts of subject-matter which are not and those which are 'programmeable'.

Beside the remarks just mentioned I should like to make some more to show the relativity of the usage of PI. It is not only the school PI is concerned with. Wherever instruction is given, either in military or industrial training, individual self-study or courses for emigrants PI may be an adequate device.

From 1.1 and 1.2 follows that wherever the purpose of instruction cannot be specified

or tested, PI is out of place (Probably it is a fact that on second thoughts more can be specified and made concrete than would seem possible at first sight.) Undoubtedly there are instructional aspects which cannot be realized by means of PI. However it does not testify to an open mind or a scientific attitude to reject PI because it is not able (or seems not to be able) to convey the essence of poetry or moral values to the pupil.

The school will have to give a chance to PI like to other new instructional appliances such as the language-laboratory, TV and teaching machines; it will have to try out if possibly one of them may be an improvement in a limited educational field for a limited category of pupils.

3. The *teacher's role* changes when PI is introduced. Some of the results which I should like to point out apply to the teacher's task, others to the teacher's attitude.

During PI the pupil works alone. That is why the teacher must give up a certain part of his task (the routine-part, testing, instructing). He will be able to devote himself to other aspects.

He gets a greater and more varied responsibility and more opportunity for personal guidance, motivation of the pupil, directing the learning-process, controlling the circumstances, individualizing his teaching.

More than in the past the teacher's attitude will have to be critical and scientific in so far as he is concerned with the specification of his purpose, conditions for success of learning, formulating and using presuppositions, testing and experimental procedures.

In another respect his attitude will have to change. Concerning the traditional textbook the teacher remains autonomous, when he does not like a chapter, he can leave it away, he has passages underlined, replaces vague explanations by commentary of his own. However, concerning PI (and also TV lessons, instructional films, language laboratory) the teacher depends more, if not



altogether, on the producer outside his class. He will function less as an authority and more as a sharer in the instructional process.

It is evident that in this respect questions are touched upon which also influence the training of teachers.

Only a few aspects of PI were discussed in this article. There are other relevant questions in this context: what is the influence of PI on creative thinking? In how far do the financial implications of developing a programme admit PI to be introduced. This article however hopes to lead to reflections which will influence the decision to accept or reject PI.

### *Something between a REPORT and a COMMENT on the working of our group*

By **Harold Pratt**

They were an unruly lot, and with only half the 'syllabus' covered and half an hour to go, I found myself shouting and banging like any other 'inferior' teacher!. However, that is to begin at the end.

When we first met as a Group, after coffee on Friday morning, we gave brief autobiographical sketches and said what experience we had had of teaching aids. Except for Mr Jaspers this amounted to very little, and this may be one reason why we talked so much!. We tried to restrict ourselves — not very often successfully, to the theme of the conference: the effects of new teaching aids and techniques on the teacher's role. Inevitably, perhaps, we found ourselves spending much of our time discussing the value of these aids and techniques in promoting *the growth of the whole child* — the old, but we thought, still valid criterion by which we agreed to judge teachers, buildings, equipment, methods and everything else. No effort will be spared to hide the source of any particular comment or question, each of which has been suitably distorted by coming through a certain medium — namely, me!.

One comment is about FEAR. We thought there was a great deal of fear in our attitude to the new aids and techniques. We want to mention three kinds of fear; first, Luddite fear, of which we thought there was little; secondly, a widespread nebulous fear of machinery as such — not easily admitted and hence rationalized; and thirdly, a genuine, though not necessarily well founded fear that some, at least, of the new aids and techniques might *hinder* the growth of the whole child. We felt it to be very important that those who felt the second kind of fear which was vague and irrational, should try to recognise it for what it was and then stay out of the argument in so far as it was based on that kind of fear; otherwise people might be able to lump together this irrational type of fear with the third and rational type — and then not give proper attention to this third type, which *ought* to be very seriously considered.

We tried to distinguish between aids and techniques which in themselves were neutral and therefore might be true tools of teachers and learners, and those which from their intrinsic nature had powerful effects for good or ill. We also tried to distinguish the effects of the aids and techniques themselves from the effect of the content of, for example, TV, Films, Programmed Learning and so on.

Our group\* for discussion divided into two for working group purposes. In the working groups we constructed, or better, tried to construct programmes of a simple linear type. Considering the very high level of intelligence in our group and the very low level of the programmes we produced, it made us think!.

Even when each individual member of both groups produced an individual programme the result was little, if any, better. We concluded, in self defence, that some future difficulties might arise from the deficiency in the supply of geniuses who could write adequate programmes!. Programmes, however, are necessary to teaching machines, and such small evidence as we could gather from hearsay seemed to suggest that children using teaching machines tended to have their critical faculties sharpened, so that it became harder for bad programmes, text books and even teachers to 'get away with it'! This seemed all to



the good and to justify our halting attempts to learn 'the new game'.

Various kinds of projectors, tape recorders, telephones and other equipment for a language class-room (a description to be preferred to a 'language laboratory') appeared wholly innocent in themselves and could be used as true tools to increase teaching and learning efficiency, though nothing could guarantee them against foolish and so possibly harmful use. The same, we felt, went for computers of which, to our good fortune, one arrived to present itself for our inspection during the Conference!.

Television gave rise to the greatest doubts. The nature of this medium, apart from the content of what it presented to viewers, seemed to some to encourage passivity, if not positively to enslave viewers to some degree. Further, by its power and at the same time being *modern* TV gave a chance to those who still believed in the traditional conveyance of knowledge by frontal instruction, to continue this perhaps outmoded practice by being 'with it', in the sense of using modern apparatus; it might even give frontal instruction a new 'respectability'. Yet again it appeared that TV to a greater degree than other media, tended to dictate to teachers and learners in so far as other arrangements had to fit round the needs of the 'box'. It was also suggested that the extended use of TV might throw the balance of sensory perception out of gear, since already 75% of such perception came through the eyes. In spite of all this, the group as a whole seemed to think the potentialities for good offered by TV outweighed those for harm. Thus in general the group said 'Yes' to the new techniques and aids; They thought, however, there was need for research into the effects of their use judged by the criterion of whether they promoted the growth of the whole child. Constant vigilance should be used to prevent their misuse and even powers taken by the authorities, if necessary, to limit their use. A further safeguard suggested was that the teachers should advocate consultation with the manufacturers of aids to a greater extent than at present. Some were comforted by the thought that if increasing quantities of aids of various kinds were on their way, lack of finance would ensure that they would be a long time coming!

If the use of the new technology freed the teacher from some of the more mechanical aspects of his work by taking over instruction, testing, marking, etc., then, perhaps, as in the case of those preparing for social work in U.S.A., teachers should receive sensitivity training and training in discussion, role playing and counselling, so that they could function more effectively in fostering the growth of the whole child. The group had some interesting reactions to Dr Hemming's talk on 'Care and Community'. How many heads knew their children, or even their Staff. An example was given of a head mistaking a teacher for a child and asking her why she did not get into line with the rest when the bell rang — and this was after she had been teaching in the school for two months!. Scepticism was also expressed on whether staff would 'allow' professional counsellors to operate in their schools, and whether more than a tiny minority would go to them for help if they were appointed. Strong views were forthcoming on the unlikelihood of adolescents, particularly the brighter sixth formers, ever even touching a Counsellor with a barge pole!. However, attitudes do change — if slowly — and given the right person and setting, a teacher-counsellor (i.e. one who mixed the roles) might play a most helpful part. Since in our Society teachers inevitably suffered tensions from the conflicting attitudes required from their having at one and the same time to get good exam results and care for the total needs of the individual child, scientific study of the problems arising might lead to help to the teachers in meeting this dichotomy within themselves.

As a final comment we agreed that in face of coming changes, the teachers' business would be, as always, to try to ensure that *the whole child was satisfied*, and that the teachers themselves should strive to become more than ever aware of what the needs to be satisfied were.

In our January issue look for  
'An Economist reviews the social implications of Education'. Jack Bellerby.  
'Canada's Educational Revolution'.  
Dr Anthony Paplauskas Ramunas.  
'Mental Health in Action'. Pauline Watson.  
(from Australia)



# *Brighton Workshop Reflections*

By Raymond King

We are poised for an educational revolution. But new media will not make the revolution. Only the teachers can do that. As Professor Tibble said in his introductory talk, we need to grasp the underlying concepts that govern the use of 'aids' and new media if they are not to govern us.

The purpose of the conference-workshop was to study the relation of the new educational technology to the changing role of the teacher. The notice of conference and the general introduction circulated beforehand made clear that this specific enquiry could not be pursued in isolation. Other major contemporary developments were involved, including the changing role of the school itself, a reorientation of aims, content, and method. The total field of relevance included the 'educational explosion', the revolutionary concept of the educability of all children, the new approaches to subjects of the curriculum and to the curriculum as a whole, and the re-structuring of the school in lay-out and organisation for flexibility, varied grouping, use of resources, interdisciplinary enquiry, team teaching, and the integrated school day.

All this and more reflects the spate of innovations with which teachers have to come to terms. There is little evidence so far that they are being forced upon teachers by authority. Nevertheless there are powerful pressures impelling them both from without and within the educational system. External pressures come from sources outside our control as teachers, though we have a certain freedom to modify their impact. But innovations are also being impelled by pressures which have built up from within. The traditional system can no longer contain them within its rigid but brittle shell. They are pressures for release, not restriction.

None of the many innovations should be accepted on trust as necessarily good — or necessarily bad. Historically the New Education Fellowship has encouraged the

innovator, not as a matter of course because it felt that any change in the old order must be for the better, and not because the value of the innovation was pre-judged. Rather because without the innovator there can be no advance.

What progressive educators have to do is to identify the growing points and prepare the ground for salutary advance.

Our belief is that this can be brought about by a body of teachers who are prepared to study the new media and methods with understanding and make such use of them as is consonant with their conception of the educational process. The role of the teacher is essential, and it should be a controlling role. But it cannot be a static role. The world of education is one of dynamic change. To expect to stand outside or above it is an idle dream.

At present there is a good deal of confusion in the minds of progressives, as accounts of the Brighton 'Workshop' in the Sept.-Oct. New Era suggest. On a superficial view the Fellowship is in a cleft stick. To some of us, it would appear, the change of name to 'WEF', dropping the 'New', came just in time to save us from being identified with the 'New Education': teaching machines. technological 'aids', programming, the computerised classroom: all implying impersonality and ruthless efficiency in dispensing instruction, information and 'inert ideas'. John Danskin is the spokesman of this part of our mind. He fights the dragon of programming and the teaching machine with all the zeal of St. George.

Or is he tilting at windmills?

Don Quixote's chivalry had got stuck in a past age and patently his tradition-bound philosophy excluded the notion: know your enemy.

By and large, the participants at Brighton knew too little of the new educational technology either to choose or reject it. In any case it is not all of a piece. Certain elements appear to be in contradiction one with



another. The situation calls for knowledgeable discrimination. As the preliminary circulars made clear, we did not expect in this initial four days' investigation to come up with the answers. We looked to the study groups to identify and formulate specific problems for further study or practical investigation in the classroom.

The conference planners were quite clear that individual innovations could not be considered in isolation. The growing points need to be identified, related to each other, and brought into coherence with the transformation of theory and practice that has begun to affect the total curricular content and organisation of our schools. Because of the teacher's central position, this process of transformation 'towards tomorrow's schools' can best be studied as a change in the role of the teacher.

It would have been an enormous advantage to our deliberations if Kenneth Richmond's new book, 'The Teaching Revolution', (See review in this issue), had appeared before the conference. This study of the field of current educational innovations covers precisely the ground adumbrated for Brighton, and proceeds from the details of their several and separate development to a discovery of the common features emerging. In the light of this he boldly essays a synoptic view and works out a pattern of change, an outline for a new pedagogy: no less challenging though less blinding than our excursions into McLuhan.

Is it a mere coincidence that Mr Danskin should choose Programming as his windmill? Kenneth Richmond considers that among the new instructional media Programmed Learning has moved furthest towards the coordination of the growing points, and shows the greatest promise. TV and films are stuck in their provenance and character as mass media, though CCTV is a step in the right direction. PL moves towards individual tutoring.

Here is further matter for debate. Is it true that traditional teaching is losing its appeal to the modern generation? Do teachers understand the media that the young accept as the air

they breathe? Do we not need to come to terms with the new classroom technology, not in order to be 'with it', but to be pedagogically, if not technologically, ahead of it? The media are with us, and may lead us up their divergent garden paths. Can we shape the innovations into a teacher-controlled classroom technology?

At Brighton we had all the items on our agenda. The main task intended was that of the Study Groups who would select from the topics listed according to the line of their enquiry and the experience and expertise of their members. We had considered proposing a theme for each of the groups but in the event we left them free to choose their own.

It was however planned as a 'pilot project' that one group should function fully as a teachers' workshop, combining study and working group time in integrated activity. Under Mary Stapleton's leadership and the expert resources brought to the task by Frank Rutter, architect, the work of this group on the effect of physical surroundings on teaching and learning proved so successful that it initiated an on-going project, and gave us the assurance that we need have no misgivings about planning along these lines for a whole conference in the future.

For most participants the study groups were intended as the main concern. As the smaller working groups were purposely formed within them, they were in a position to decide for themselves how the time could most profitably be divided between the two main phases of activity. So far as the study groups were concerned, it may well be that firmer direction would have given clearer shape to the findings of the conference, though I am sure the planning committee would not have wanted to foreordain the course of the discussions.

In any case the working groups were left fully permissive, though it was suggested that as a useful exercise and a manageable task they might attempt a short programmed sequence.



One obvious reason for this particular exercise was that for the practical part of so small and short a conference it would not have been feasible to provide an elaborate range of 'hardware'. What machines we had were illustrative rather than essential. Moreover, we were more concerned with the 'software'. The present situation is that machines are more available and more readily devised than programmes of suitable quality.

Positively, however, the reasons for suggesting programming were: first, that all teachers can learn something from the methods of programmed learning and the way they have evolved and are evolving: and, secondly, that programme writing is in itself a valuable exercise in such things as topic analysis, structure and sequence of a lesson, testing and evaluation, and, beyond this, may throw light upon methods of teaching and learning. It may prompt us to consider how well we do our expository work, and how many of the thirty or more members of our class we carry with us.

We avoided saddling participants with questionable 'orthodoxies' or the use of the strict methods appropriate to research in PL. The exercise was conceived as pragmatical not theoretical, eclectic rather than in a single mode, and not dependent on mechanism. A group rather than an individual programme sequence was recommended, since the group situation permits effective communication and the interplay of minds in a 'free floating repertory', takes care of the checking function, uses group discussion rather than branching techniques both to correct mistakes and to lead to constructive responses, and frees the teacher for the role of personal monitor to individuals or groups in difficulty.

For those who might prefer a more sophisticated exercise, a few hints on frame construction were given: the Ruleg system; use of analogy; control or guidance by means of 'prompts', intrinsic or extrinsic, 'cue reduction', the use of syntax, and completion techniques: consolidation, enrichment, and review.

As the neatest way of illustrating all these

techniques, and not for its content value, a sequence of a few frames from a programme on recognition of parts of speech was given. This little addendum to an hour's examination of the development and use, and the pro's and cons of programming was too peripheral to the battlefield to make a good 'windmill'.

It was not my impression nor that of the group leaders that members were 'eager to embrace uncritically all the wares going'. They were in a questioning frame of mind. And indeed they asked penetrating questions. When at the close of the conference I expressed the hope that members were, like myself, 'dissatisfied', I did not mean disgruntled. I partly meant unsatisfied and eager to continue the questioning: but also not satisfied that the questions were converging on a line of enquiry that would take us to the core of the teaching 'revolution'. We failed to make programming the eye-opener, both to good and ill, that hindsight suggests it might have been. And, by and large, the circuit of television remained too closed. The media were no 'message' — if by that is understood a challenge to frame a set of positive forward-looking principles that meet the innovations not piecemeal but comprehensively on their own ground.

When we did meet innovation upon its own ground we struck a rich vein. In one of the plenary discussions — and these were so lively that one was tempted to think that we should have given more of our limited time to them — we heard a teacher, Nigel Spearing, who is clearly well in control of the wealth of media he has brought into use in the classroom, put a series of probing questions to the speaker on CCTV. It needs expertise in the use of media to ask the right questions.

And it was the expertise of Nora Hessing that cleared our minds about the way in which the language laboratory or workshop should be laid out and used. The virtue is not in the closed booth. Nor is it in the teacher with such overweening confidence in his own accent and intonation that he will eschew the help of tape and radio to bring native speakers and other voices into the classroom.



It was in this oldest of media, the human voice, that Miss Windebank gave her entrancing demonstration. Which prompts speculation as to whether by a happy marriage of media old and new the experience could have been conveyed to millions.

To conclude these reflections with the thought that we might try an alternative approach, starting not from the new classroom technology but from aspects of the teaching revolution that the principles of the ENEF have led it to promote. The aim would be to discover whether the new resources and methods and the concepts emerging from their development could be brought into service to improve the effectiveness of the teacher in new situations that are becoming more common, some of which may be briefly outlined as follows.

#### (1) Restructuring the traditional classroom situation.

The traditional classroom was teacher-dominated, and by the pupil's response to frontal instruction the teacher judged him 'good' or 'bad'. With the new methods the pupil is not subjectively ego-involved in pleasing the teacher, but objectively task-involved in solving the problem. He is allowed some sense of responsibility for his own education, and encouraged to show initiative and independence in following up self-motivated investigations. Instead of handling a collective situation in one room, the teacher has to deal with a multiplicity of individual and group activities in different places. Are there technical resources that can help him cope with the complicated restructuring of his own task?

#### (2) Inherent and Self Motivation.

Responsibility and choice are obviously important in motivation, but there is another and anterior factor. The pupil needs to know where he is going, the nature and purpose of what he is doing. Given a clear idea of the objectives and some grasp of the structure of the process by which they are to be reached, the pupil may be led to explore the way and discover

for himself the problems that need to be solved.

This exploratory and problem-solving approach is characteristic of the New Maths, and 'Nuffield' Science, as too is concern with structure and general concepts. (It will be noted how in this section we are talking the more recent language of Programmed Learning.)

#### (3) The abolition of 'institutionalised failure'.

Under the traditional system of different schools for different grades of 'ability', and rigid grading within each school, it has always been difficult to avoid the implication of failure for the majority.

The practice of non-streaming at the primary stage, and comprehensive secondary organisation with less rigid streaming, or in some cases none at all, lead to teaching groups of 'mixed ability'. The movement towards 'family grouping' (mixed ages) at the primary stage, which Jena-plan advocates would carry to the secondary stage, outmodes frontal instruction and strengthens the case for extending the media of learning beyond the printed page.

#### (4) Creativity.

Space permits only a glance at this aspect of learning. Can the whole process of learning be fresh and creative? Is it not also a matter of forming habits and gaining mastery by familiarisation, practice, repetition, and routine? Can one be creative in the void?

Is it possible to relieve the teacher of 'lower order' activities, or of some of the burden of procuring and preparing illustrative and enrichment material, in order to enable him to bring to the 'higher order' activities a fresher zest and creativity on his own part?

It is reasonable to look to technological resources to help. Not that by pre-judgment we should relegate the new classroom technologies to the place of subordinate utilities. We should need much more warrant to do that than any of us can yet claim.



# The Use of Imagination

Educational Thought and the Literary Mind

William Walsh

Penguin Books (Peregrine edition 1966) 12s 6d

(Previously published 1959)

This is a profound and beautiful book.

Its value and importance to any student of education not yet acquainted with it could hardly be overestimated.

But — in the oft-repeated exhortation of Krishnamurti — 'Approach with an empty cup.' You might come suddenly upon a clear, fresh spring.

It is not that Professor Walsh, in this exciting work, is saying anything new. . . . The manner of his appeal is new.

That 'Imagination is the air in which new knowledge breathes' is a truth that minds of genius have recognised throughout the centuries. His plea is that it should be recognised by modern educators. It is the salt that preserves the savour of the old. 'Knowledge,' he quotes, 'does not keep any better than fish.'

What he regards as the greatest menace to modern civilisation is the spread of literacy uninformed by value. To enlarge the consciousness by study is not enough unless it embrace the concept of conscious responsibility. And this is difficult in a period when so many theories are devoted to diluting the idea of individual responsibility.

The voice of the teacher is still powerful; and if value has not the protection of the teacher's authority the plight of present day man can only worsen.

The sense of wonder is fundamental to life. Yet, by stifling that principle, crowding it out of science teaching, for example — indeed, confusing the exercise of imagination with a mere cultivation of aesthetic taste — the prevailing system of education could defeat itself. Schooling could become a bleak, dehumanising exercise, given over to the amassing of knowledge that conforms to an accepted pattern, **because** such knowledge will prove instrumental.

Stating (with Coleridge) that 'the rules of the imagination are themselves the very powers of growth and production', he points the danger in damming such a source. Knowledge maltreated can fester and go bad.

Somehow, he urges, communication must be opened between positive knowledge and rooted wisdom. . . . The teacher must be prepared to be more of a learner.

The illusion, so corrupting in education, that a great accumulation of positive information and a full mastery of teaching method is sufficient equipment for the young educator must be rejected. The pain and complexity of man's situation is such that teachers of this age cannot hope to achieve what is expected of their high office unless they are able to enhance in their pupils the power to withstand the assault of a barbarising environment. Which power comes only through the cultivation of personal quality.

How then may the individual taught be led to his own responsible self, or, as Lawrence put it in one of his flashes of genius — 'his own intrinsic fulness of being'?

Even in the short preface Professor Walsh makes his view amply clear. Of all studies that of literature is the discipline which most intimately affects the character of a person's self. It is a source of life and ideas. In the manifold richness of a major literary work the complete human story may be found, its possibilities of triumph or disaster. No teacher can afford to disregard a study so

likely to deepen his power of discernment.

But although he states unequivocally that no one can be considered educated who has not come under the supremely civilising influence of literature, it is at once sensed that the mere production of scholars or literary persons is not Professor Walsh's aim. . . . He does not find his true *élite* in such bodies as the Bloomsbury Group, living in a cherished isolation, acknowledging no obligation to society at large, but basking in its own exquisite taste.

Above all, he would have fostered in education an awareness of the inter-relatedness of all things. Experiences of quality belong to varying categories: scientific, humane, technical, religious. The revelation of true learning may be that these fit together to make a coherent whole.

In this book he examines (with skill and love) passages from the works of great writers who offer the educational enlightenment he respects — from Coleridge to Lawrence. He builds up so unified a structure of 'method' that the rightness of the pattern that emerges strikes one as might a blow from a bar of bullion.

We are indebted to him for reminding us of much we had either neglected or not properly assimilated.

We may have recognised the civilised genius of Coleridge but had we plumbed the depths of perception revealed in his writings on childhood and education? In an age that has assimilated T. H. Huxley (even used him up) it is true that 'we haven't even caught up with Coleridge'.

We may have heard **Huckleberry Finn** spoken of as America's greatest book (and enjoyed it long ago) but had we remembered Mark Twain's supreme gift of seeing into the mind of a child? That is, into the mind of the astonishing young Huck, with his uncomfortable moral sense and his uncanny ability as critic of adult behaviour. Or did we only recall the screaming fun?

Professor Walsh values literary criticism, so long as it is of the order that is engaged upon 'the common pursuit of true judgment'. He sees nothing incongruous in setting the views of F. R. Leavis alongside those of Coleridge and Arnold, each as pertinent to this era as his own.

This appraisal of the concepts which are timeless is no denial of the creative new. . . . The pattern changes and ever will; and a mind may turn and change and decide for the new without abandoning anything of value **en route**. Character is only finally determined at the point of death.

Professor Walsh lays a charge upon the teacher to acknowledge the **limitation** of value in experience. 'Past experience' can become a despot. And we know what despots can do.

It is significant that Eliot's reflections on this very matter are offered us in conclusion:

There is, it seems to us,  
At best, only a limited value  
In the knowledge derived from experience.  
The knowledge imposes a pattern, and falsifies.  
For the pattern is new in every moment  
And every moment is a new and shocking  
Valuation of all we have been.

It is possible that a summing up of Professor Walsh's own, earlier in the book, would also serve: Learning should begin in wonder, go on in humility and end in gratitude.

Patricia Dennis.



# *A Staggering Experiment*

By **Doris Hunter**

When I describe to teacher friends how I am able to stagger my classes they sigh enviously and say, 'all right for you — you have the time.' True, all you need is the time. And the facilities, of course.

It happens over three evenings. On Tuesday I have three classes of one hour each, for piano, recorder and guitar. It seems to be the thing nowadays for youngsters to play two instruments but I pour cold water over any desire to play three. The piano students, unlike those of recorder and guitar, can only perform one at a time but as they all have the same tuition, and since it is always easier to spot an error when you're not actually perpetrating it yourself one other student is detailed to do the correcting with the others chipping in as and when. This, of course, gives great encouragement to the know-all, whom I can then cut down to size by sweeping the performer off the stool and inviting the critic to demonstrate. This method seems to be a great help to newly-come students (on the whole I admit these any time during the term on the principle of sink or swim) who also get some entertainment from it. Always, with any instrument, I take beginners first, after which they can do some theory, or just listen.

Recorder beginners can make the most depressing noises, so, having shown them the mechanics of the job, I send them to another room with a better player who helps them to de-squeak themselves and learns a lot him/herself in the process. In the meantime I get on with the more established ones, and when the squeakers rejoin us we finish up with some hearty and inaccurate performances of old favourites which makes everyone feel clever, particularly if one of the recorder players also attends the piano class and can accompany them. As to the misguided enthusiasts who joined without realising that they had no aptitude, there is always the possibility of putting them on percussion, tuned or untuned, and if they turn out to have no sense of rhythm either, they can be put on admin.-library duties,

records, care of instruments. Or they can leave. Except that they don't seem to.

All this applies to guitars also, except that there are always the few who don't want to submit to the discipline of classical playing. Fair enough. I don't make them. From these come the folk singers and players, and the rhythm group of the band. The band meets on Wednesday and is my great trump card, because I make it difficult to get into. The Tuesday people have to achieve a given standard before they can be considered for it. It consists of descant, treble and tenor recorders, solo and rhythm guitars, tuned and untuned percussion and when required, piano. Fortunately publishers such as Schott provide music in which parts can be played by any instrument, so strings may be incorporated with due attention to balance.

The band starts on Wednesday with the simpler items in the repertoire, giving the less experienced players the opportunity of learning to play in parts, but as the session goes on the more advanced players come in and take over and the standard goes up. The inter-mediate can struggle on — or just listen. There is a good deal of swapping of instruments which is a good thing, making the players listen to the performance from another angle. The more advanced are expected to have a pencil to hand as any good orchestral player should, to put in phrasing, fingering or dynamics. Since they have had to do manuscript work from the beginning this is not too much to expect. This term we shall incorporate voices, and I am always looking out for a conductor to take over from me. So far I have found only students who can beat time. Next move, reading scores.

Thursday is given over to special tuition to older students who would be too shy to join in with the youngsters, or to the youngsters who are working on solos, duets, or small ensembles which cannot be dealt with in the hurly-burly of class teaching. These have done very well at festivals.\*

\*Note that the Wednesday group is called a 'band', where they learn the principles of ensemble playing, but the ultimate goal is the small consort group on Thursday for which they have to prove their musicianship.



When they give a concert their repertoire ranges from Telemann, Bach, Mozart, etc., to the rhythmical compositions and arrangements of Bonsor and Russell-Smith. They seem to make no distinction between composers, except that they play them in the manner of their period. And bless them, why should they?

## The Public Schools, A Factual Survey

Graham Kalton

Longmans; 14s

## Adult Education in France

Colin Titmus

Pergamon; 42s

## Education and Social Change

Edmund J. King

Pergamon; 21s

Each of these three books deals with education in its own way. Mr Kalton attempts to avoid interpretation and is content to provide 'an objective factual account' (p. ix) about a small but influential group of schools in England and Wales. Dr Titmus attempts a full length portrait of a wider field of adult education in France and hopes to cast some 'light on a dark patch' (p. x). Dr King's book contrary to its title is not intended as a peripheral social aspects treatise but 'as a **basic** book for the whole study of education' (p. viii). The impression gained from these volumes, at least, is that success is directly correlated with modesty of purpose.

A surprising feature of Kalton's survey is that most of the informed hunches about Public schools tend to be confirmed by the evidence obtained from 166 Independent and Direct grant schools in England and Wales. The proportion of boys in these schools with very high IQs — scores above 130 — is higher than for the nation as a whole (p. 31). Nearly all the boys are above average intelligence. Yet some 20% of entrants to certain kinds of public school are 'known to have failed the 11+' (p. 32). Such failures tend to be concentrated in the boarding schools. The teachers are drawn principally from Oxford, Cambridge and London (p. 47). Although falling the percentage of masters with first class honours degrees is marginally higher than in maintained grammar schools and much higher than for all maintained secondary schools (p. 45). Rather few masters in the boarding schools have teaching qualification (p. 51) although the percentage is rising. Up to and over 50% of the masters were themselves educated at Head Master Conference Schools (p. 53). Music on the whole, is a subject taught by part-timers. The social origin and educational background of parents are confirmed as predominantly from classes 1 and 2 of the Registrar General's classification (p. 34) but the percentage of fathers of entrants who had themselves attended public schools is 40% for independent day schools (p. 34). A vast majority of Public school boys leave at the age of 17 or above (p. 81). Over 50% of them pass an average of 4 'O' levels (p. 85) and with some exceptions 'A' level results are better than in maintained grammar schools. A large proportion of HMC school boys (p. 94) go on to the University. Finally these schools are expensive, and the image of a school for privileged youngsters is confirmed for the independent boarding schools at least.

What is interesting however about this survey is the evidence it provides of a slow but obvious change. Soon, one may predict, selection will be much more on ability than ability to pay. A wider social spectrum of the

population will be educated in these schools. Universities other than Oxford and Cambridge will attract their products. Perhaps without much encouragement the schools will become as acceptable socially in the second half of the twentieth century as they are from many educational viewpoints.

The surprising and refreshing feature of Titmus' book is that in the area of adult Education many beliefs regarding the centralisation of education in France are shown to be myths. In spite of the fact that there is a directorate of youth and sport most of the adult education activities of France are conducted by voluntary organisations. Mr Titmus places the development of these diverse activities rightly in the framework of Condorcet's proposal that in a national system of education not only should the rights of the individual be recognised but the needs of the society should be considered. His system included Sunday lectures by primary school teachers to adults intended to acquaint them with their rights and duties. Lectures by secondary school teachers were to inform the public on discoveries made in the arts and sciences. Titmus traces the growth of adult education (which he equates it seems with popular education) throughout the nineteenth and twentieth century against a background of revolution and church state conflict. Points of interest are the small contributions made by the French universities as institutions; the failure of the popular universities to attract the working classes; and the emphasis on sport given to adult education by the Blum government in the nineteen thirties. During the second world war again emphasis was placed on education for citizenship but after the war in appealing to the unskilled and semi-skilled worker (p. 45) attention was given to the fine arts and cultural activities. In law, **permanent** or life long education found expression. The major part of this book is however devoted to a description of the various agencies involved in adult education. The state is active through several ministries; then there are private organisations with multiple purposes; the trade unions have their own aims and activities but other organisations limit their work to particular age, social or occupational groups. This part of the book is factual and informative. It shows how the diversity of French life is reflected in the public and private educational institutions. It reveals the difficulties of integration in face of the age-old conflicts between church and state and organised labour and the state. Titmus' conclusions in his last chapter are interesting, adult education in France he says largely exists to repair the inadequacies of the school (p. 184). He contrasts this, falsely I think, with the situation in English speaking countries. The emphasis in French adult education is on the non-intellectual aspects of life and does not make satisfactory provision for the controversial subjects of religion and politics. Today the state is pumping money into adult education as never before. These conclusions help to draw together a mass of information which will not be familiar to the average English reader who will learn perhaps more from the historical outline and the conclusion than from the data regarding present day provisions on which the conclusions are based.

The framework adopted by King is provided by an analysis of the forces which have transformed education. He describes these as the following revolutions; in communication, in relationships, in expectation and in knowledge. To meet these revolutions there has been a revolutionary commitment to education by governments everywhere. Subsequent chapters deal with this commitment and with the role of the school in shaping the future. This involves planning and changes in education. The second part of the volume describes current trends in the changing institution of education. Part III deals with teaching and learning and poses some open questions. The coverage is wide, the writing lively so that it is a book young students should enjoy reading.

Brian Holmes.



## Educational Research

Vol. 9 No 3 June 1967 NFER

Newnes Educational Publishing Co Ltd; 7s 8d post free

'Social Factors associated with decisions to stay on in non-selective secondary schools', by John Eggleston (University of Leicester School of Education),

Of a dozen items in the June number of 'Educational Research', I select this review of researches in Britain and America for brief comment because of its bearing on certain points referred to in 'Teaching in Comprehensive Schools', IAAM, reviewed in this issue. It offers a significant evaluation of the factors in the trend towards a longer school life, of which in 1958 the Crowther Report found the comprehensive schools to be the 'pace setters'. The article is supported by an appropriately substantial bibliography of references.

Extension of schooling by compulsion (1947 and earlier) has been increasingly augmented in the last twenty years by voluntary acceptance on the part of the pupils. This trend was strengthened by provision of extended courses, reflecting the determination of teachers and administrators to overcome restrictive concepts of children's abilities inherent in the tripartite system. Their endeavours have received encouragement and justification from sociological researches into the effects of social environment upon educational opportunity, and from surveys embodied in major educational Reports, confirming an awareness of the country's undeveloped reserves of ability.

Mr Eggleston argues that in the extension of schooling, the pupils' own decisions become a factor of prime importance in the open comprehensive situation where choices are made at 15, and not largely forestalled by the 11-plus.

This new incidence of voluntary decision suggests the need to study the social factors that influence it. Mr Eggleston distinguishes and reviews three fields of research: (1) the social environment of the individual pupil, (2) the social context of the schools, (3) the internal social organisation of the school.

Of particular interest and supported by his own research in the subject is the thesis that the influence of the peer group may increasingly support acceptance of extended education by pupils of a wider range of ability and socio-economic background than hitherto.

Raymond King.

## Seeing to the Heart

Marie Peel

Chatto & Windus; 35s

This is a book which could not fail to encourage both those who already recognise the truth of Ruskin's definition of imagination as 'Seeing to the heart', (still alas, a minority), as well as to those whose own imaginative limitations make the tackling of 'English' as a school subject a burden or a problem. For these latter the book is full of helpful suggestions and material for approach to further reading. Such chapter headings as 'poetry', 'story', 'mime and play-making', 'writing', 'projects' and 'Libraries', indicate the breadth of the approaches of the book which is well planned and well written, and concludes with useful appendices. There are some delightful examples of work produced by children whose imagination has been stimulated by methods suggested in the book to vivid use of vocabulary and imagery, and many examples of the sort of prose and verse to introduce towards the promotion of such stimulation.

It is a book well worth an accessible place on the bookshelves of any one who is interested and concerned

with the mental and emotional development and education of the young.

Joyce Grove.

## Wonders of the Spider World

Sigmund A. Lavine

I like this book very much. It taught me many things I did not know, or even dreamed of. This book, I think, will be a great help to young naturalists studying the world of insects, etc.

The first chapter was uninteresting, but the book became more interesting and exciting as it went along. The first chapter deals with the Spider's reputation, black. The second and third chapters deal with spider anatomy, whilst the fourth chapter is about males, females and young spiders.

The fifth chapter is about how spiders fish, spin, hunt, mine and engineer. Chapter six is about the homes that different species of spiders live in. This chapter was one of the most interesting in the book. The seventh chapter was about how Arachne (the spider) catches her food. The eighth and most interesting chapter was about many things not already mentioned. For instance how to make a pet out of a spider, experiments to try out. The best part of that chapter I think was how the black widow's bite can affect humans. This book is suitable, I think, for children over ten years of age.

Linda Collins (aged 10 years).

## Neurosis in the Ordinary Family

Anthony Ryle

Tavistock Press; 32s 6d net

The increasing concern for the family as an inter-relating unit in matters of mental health is reflected in this latest volume in the Mind and Medicine Monograph series. It is no longer possible to think of the neurotic or mentally sick individual as an isolate. Subtle reactions and emotional linkages between one family member and another reveal a logical pattern of cause and effect which compels the research worker to widen the scope of his investigation to take into consideration not only the immediate, but also the extended family.

While in general practice Dr Ryle, with the help of Miss Madge Hamilton, a psychiatric social worker, undertook a close examination of 112 ordinary working-class families with children of primary school age, and attempted to trace in each family-unit those factors which contributed to the health or neuroticism in the family members.

Something in the region of 30 per cent of the population suffer from chronic problems in inter-personal adjustment and will show symptoms of stress and tension. Consequently the general practitioner is faced with a heavy responsibility towards his patients at a point where his training may have left him ill-equipped.

Dr Ryle argues convincingly for family-centred psychotherapy and feels that, with the limited psychiatric resources at our disposal, a prevention-orientated psychiatric service should concentrate its efforts on late childhood, adolescence and early adult life.

Within this scheme he envisages a major re-evaluation of the functions of the school. 'The small, intense, and more or less isolated nuclear family of today,' he writes, 'gives children a very small range of adults with whom to relate, and in consequence little chance of correcting the false impressions and of escaping the distorting roles imposed by neurotic parents. The schoolteacher could become one



stable, reliable figure to such children, but the schoolteacher of today has neither the training and supervision nor the time to fulfil this role, and is often drawn into a role which helps to confirm the child in his neurosis by being driven to intolerance of the acting-out child and grateful acquiescence towards the neurotically inhibited one . . .'

Robert W. Shields.

## **A Natural Approach to Mathematics Part 4**

**H. W. Clayton & D. N. Straker**

**With or without answers; Pergamon; 1967; 15s**

Three boys are shown on the cover in glorious technicolour, absorbed in the making of polyhedra. It is a pity that the photograph looks so obviously posed but it's nice to see some faces. Before opening the book one feels some interest in what is going to be, the title suggests, a natural approach. What is a natural approach? Interest is tinged with awe at the confidence which can claim to have found it. A faint note of reservation sets in. And deepens as one reads the pages of this fourth volume in a planned course of six books for children from 9 to 15 years of age.

Thirty short chapters weave an erratic course through various bits of mathematics arbitrarily collected together. The authors somewhat archly claim that the course 'indulges in the excitement of the new mathematical programmes.' There is indeed some interesting use of transformations in the geometrical sections. Otherwise, sandwiched between the inevitable first eight pages on sets and the last eight pages on groups there is the old assortment of directed numbers, percentages, graphs, area and volume, profit and loss, simultaneous equations, factors and so on — approached as unnaturally as ever.

The now customary lip service is paid in the preface to the notion that children are encouraged to find out for themselves. Among things they might find out are (a) 'the average of a number of quantities is the value which each quantity would have if, and only if, all the quantities were equal', and (b) 'In  $A = (2, 2, 2, 3)$  there are three distinct 'twos'.' Though surprising, these statements have a genuine ring; they could easily be formulated by the thirteen year old 'finding out'. But another thirteen year old might put it differently and it seems odd that a 'natural approach' doesn't leave any room to manoeuvre. But then text-books are odd.

The reviewer has not seen the other books of this series and only hopes that those nice glossy cover pictures include some girls.

D. G. Tahta.

## **Introduction to Modern Mathematics**

**N. J. Fine**

**Allen & Unwin; 1967; 70s**

Here it all is in 500 odd pages. Prof. Fine has been involved in the experimental work of the School Mathematics Study Group in the USA. His book provides an authoritative self-contained introduction to what is called modern mathematics. Written for the non-specialist it provides a broad picture without getting swamped in technical manipulations. There are quite a few American books of this sort used at college level as part of a social science or liberal arts course. They make useful introductions to new material for school teachers. This one covers the now traditional diet of logic, sets, matrices, vectors and probability with the firm and welcome addition of two chapters on analysis — not particularly 'modern' in treatment but probably new to the

non-specialist. There are many books now available that are recommended to teachers for background reading on the 'new' mathematics and there seems to be no special reason why this one should be added to the shelf. It is expensive — and it is not clear what the special virtue of being self-contained really is. On the other hand, if the eight chapters were torn out and clipped together as separate pamphlets they could be useful to pass round say as a general course in sixth forms. This is perhaps what the publishers should have done in the first place.

D. G. Tahta.

## **The School in its Social Setting**

**J. Barron Mays**

**Longmans; 10s 6d**

Professor Mays' book has been rather seriously criticised in other journals without, I think, much attention being paid to the audience for which it was written. It is intended for an audience of student teachers, practising teachers, and all people who are interested in education but who have limited knowledge of the social sciences. If John Mays had been writing for his professional colleagues this is, clearly, not the book he would have written. Given the audience it was written for, does the book work?

First of all the book is very clear, unpretentious in style, and mercifully avoids much jargon. Secondly, it touches on many relevant themes. 'The School as a Social System', 'Culture and Sub-Culture', 'The School, The Teacher and the Young Delinquent', 'The Grammar School Today' and so on. All of these themes are touched upon with varying degrees of success. Professor Mays seems much more at home in his own field of sub-cultural differences and social deviance, far less at home in what is the slightest chapter in the book, on the social system of the school. On the other hand Mays writes much of good sense on parent-teacher relationships and the problem of the home-school link.

The thread throughout the book is Professor Mays' unashamed egalitarianism and his strongly moral position. The danger is that in being polemical he tends to bend the facts to fit his case and this is nowhere more true than in a statement such as 'working class children are equally gifted as their middle class peers'. Believing this is so is easier than demonstrating the fact.

Nevertheless, the book may succeed with the audience for which it was written. There is a place for books like this, and there is a part to be played by academic sociologists like Professor Mays in interpreting for the lay audience. And it is better that people like John Mays do it, whose own moral commitment and passion more than compensates for the undoubted danger of the bowdlerisation of sociology.

John Raynor,  
Principal Lecturer in Sociology,  
Brighton College of Education.

## **Selected Readings in English Literature and Thought**

**H. L. B. Moody**

**Longman, Green & Co. Ltd; 15s**

This book is designed primarily for use in a general studies course, containing as it does, some of the highlights of English poetry and prose, and including a section headed 'Speculation introducing excerpts from philosophers as far divorced in time as John Milton and C. P. Snow.

It would also make a good bedside book for the reader



who likes to digest and develop what he has read before sleeping — it is not the sort of book with which one reads oneself to sleep. The compiler quotes Tillich's statement 'There is no depth without the way to the depth' as the reason for the restriction of editorial comment, and the selections are not claimed as a systematic guide to English literature, but are varied and sufficiently challenging to make the reader seek the original contexts. There are notes on the authors, and some useful, comprehensive suggestions for discussion.

Joyce Grove.

## From Classroom to Stage Three New Plays

David Grant; Brian Holt; Ronald Mitson  
Longmans

Even in this age of improvisation and free drama in schools the English teacher is still sometimes faced with the necessity of finding suitable plays 'to do' in school, perhaps as a House effort, parents' day or some such similar occasion when for a variety of very good reasons a scripted play is required. There are several basic essentials which are called for in such plays. Among these is the desirability for a large cast, so as to give as many as possible a chance to take part, and another is to find a play which is within the comprehension of the children, within their emotional scope as actors, and which will engage their interest without being 'childish' in theme or content. The plays in this volume all meet these requirements to a greater or lesser extent. They all have mixed casts of at least twelve. Two of the plays — 'Noah's Ark' and 'Beyond the Bourn' are both products of co-operative efforts — the first from improvisation, the second from a play-writing group and have the advantage therefore of being the concern of the children from the beginning. The third play did not have children as direct participants in its creation, but it was written with a particular group of children in mind.

'Noah's Ark' by David Grant is a version based on the Mystery Plays and is a play within a play with two 14th Century ne'er-do-wells in the stocks, watching a Pageant Play of the story of Noah. This means that the characters can refer anachronistically to Christ, quote a Latin Grace, and speak French whilst still retaining their essential biblical characters. Some of the dialogue smacks very much of the 20th Century, let alone the 14th but this is a minor criticism and may in actual fact give the play a greater urgency and verisimilitude. The characters are vigorous and well contrasted, the dialogue lively and amusing and the plot is given several new twists. For senior forms I should think this would prove very popular.

The second play 'King Cat' by Brian Holt deals with a group of children marooned in a school building during a blizzard without the guiding hand of any adults and shows their reactions to their predicament. It is an interesting idea and on the whole is well worked out with various characters making their marks from among a very large cast. The principal character, Catlin, is memorable and his regeneration is well handled and wholly credible.

'Beyond the Bourn' by Ronald Mitson takes us into the realms of science fiction and is all about some time-travellers who return to our world from 200 years hence to try to persuade some of their ancestors of 1967 to go forward into their world with them. This play was a co-operative effort by a group of children in a drama club who decided to write their own play. It is never easy to be certain that a play will translate from cold print to the stage but there are a number of factors which will ensure success, among them being the necessity for action and

conflict. 'Beyond the Bourn' suffers from a certain lack of action — was it necessary for there to be quite so much discussion as to whether the family would or would not go into the future? And what is the point of Len's scene? We never do hear the outcome of this first act — in fact it seems to have very little to do with the play at all except to show the family at home and how they behave there. Not always an edifying spectacle, but perhaps their bickering and facetiousness lends a touch of realism. It is however a weakness in the character drawing to make the time-travellers so disenchanted with their emotionless existence in the future, that some of them even do not wish to return. This tends to weaken the conflict between the two families and makes the outcome of the play far too easy to predict. There are, though, some good moments in the play and the contemporary characters are well drawn.

Generally this is a useful little volume containing three plays which are unusual in plot and which are likely to appeal to a wide range of children.

Dennis Nye.

## The Art of D. H. Lawrence

Keith Sagar  
Cambridge University Press; 15s

This is an original and comprehensive study of D. H. Lawrence which generously acknowledges and modestly supplements the study of Dr Leavis. The neat division of Lawrence's life and work into four distinct phases is useful and interesting though perhaps too neat and logical. The real strength of the book is Dr Sagar's understanding and sympathy for the writing of Lawrence. He quotes with wonderful discrimination. For those of us who have not read much of Lawrence for some time the poetic essence we get here is remarkably relevant to modern art and modern youth. All poets tend to 'stand upon the forehead of an age to come' and here we see the process happen. The flower people might be inspired by many of his thoughts especially the one penned at the end of the first world war.

'Whether we will or no, the daphne tree will soon be giving off perfume, the lambs dancing on two feet, the celandines will twinkle all over the ground . . .'

'We know that even God could not imagine the redness  
of a red geranium  
Or the smell of the mignonette . . .'

and of two lovers

'They had met and included in their meeting the thrust of the manifold grass stems, the cry of the peewit, the wheel of the stars.'

and of creative efforts

'So that whoever makes anything with real interest, puts life into it and makes a little fountain of life for the next comer . . .'

and of integrity

'A man should remain himself, not try to spread himself over humanity.'

The study takes as its text Freida Lawrence's telling statement 'Any new thing must find a new shape, then afterwards one can call it art.' We have to thank Dr Sagar for his insight into the fundamental roots of the life in Lawrence, and for his skeletal and essential biographical notes so strategically placed.

E.F.



*The following article was sent by Peter Duker after he had seen a note about his work in an article by Mary Waddington "Education for One World" in the April 1967 issue of "New Era." His article represents the views of its writer and not necessarily those of New Era.*

## *One World or None (H-Boxes or H-Bombs)*

by **Peter G. Duker**

Director of the World University for West-Europe.

### **Introduction**

In the April issue of 'The New Era', page 59, Miss Mary Waddington, Lecturer in Child Development, University of London Institute of Education, and soon a visiting Professor of the Saskatchewan University, Regina, Canada, has raised a tip of the 'H-Box Curtain', quite different from the dangerous 'Iron' and 'Bamboo' curtains, which menace our divided world. The 'H-Box curtain' is a peaceful, honeycomb-shaped network, which should replace all kinds of other curtains, because we know enough about world-wars and because we long for a more happy world, without all those depressing hostilities. The purpose of the 'H-Box curtain' is to re-group humanity into one strong, undestroyable unity of kindly and positively co-operating human beings.

All goodwilling teachers and parents in this world should educate their children towards this end and I am very thankful, that in particular in England, I have met several interested teachers, who have understood the far-reaching influences of the H-Box system, for the best of all nations.

### **One World or None.**

This simple, but all-embracing slogan of the United Nations gives us two possibilities. The weapon of those people, who say 'None' is the H-Bomb. We all know the horrible results of an atomic explosion. . . . But did the people, who say 'One World' produce a similar weapon, causing also endless chain-reactions? Until now their weapons were: sit-down strikes, protest meetings, protest songs, anti-war happenings, peace marches . . . Could they prevent the war in Vietnam or in the Middle East? Mr U Thant flies through the world trying to prevent new explosions.

But day after day new guns, new battleships, new planes, new atomic bombs leave the factories and all

protest songs fade away in the jungle of our divided world . . .

### **H-Bombs or H-Boxes.**

Teachers and parents in the world should be mobilized for the production of another weapon, which could become a good competitor of the H-Bombs. A weapon, which could cause also endless chain-reactions reaching parts of this world.

This weapon is the H-Box, a hexagonal shaped plywood construction, which caused once shudders upon a group of French custom-house officers in the train from Amsterdam to Paris, just in the period that the Algerian war was in its most horrible phase. I showed this H-Box in the UNESCO House in Paris, for the Conference of internationally-minded schools. I must admit, that the grey painted kit, with the unusual hexagonal form, could give the impression that it was a military container of an explosive bomb. At that time, the French custom house people were very suspicious, because many enemies entered the 'Hexagon' (another name for 'la douce France'), with all kinds of explosives.

I got a kind command to open this schoolkit, filled with all kinds of exhibition material, composed by children of the Dutch elementary public school in the province of Friesland, participating in the first H-Box pilot project. Because I had worked for UNESCO in North Africa, I remembered, that there existed an UNESCO agreement for the free import of all educational material in the UN member states, but the French officers never had heard about it, so that their chief had to be called. Even this officer did not know anything about this agreement, but when I suggested to look into his printed instruction book, with 500 or more pages, he discovered somewhere the UNESCO agreement and with the well-known French politeness the officers left me smilingly, with the words: 'It could have been an army weapon' . . . The Swiss custom-house people were more insistent and it took a fortnight before they were convinced that my H-Box was educational material and not a kind of container for secret weapons! But I could understand their suspiciousness, because Switzerland is a paradise for spies, refugees and suspected traders.

In any case, my H-Box seemed to be a weapon, but a peaceful weapon, which never puts victims in hospital.



I had seen the results of its explosions in the schools. One school in Holland and one school in Switzerland. The extremely positive results were promising in such a way, that I decided to continue my activities, although the path is long, people can be convinced very slowly, new ideas are accepted slowly, but perseverance will ensure success. For this reason I am very glad that Miss Waddington of the London University lifted a tip of the H-Box veil, with the result that some British schools asked me some more information about this system.

‘Thrice done is well done.’ After the two H-Box pilot projects on the continent, I hope to start a third pilot project in a British school in Gloucestershire. The Headmistress wrote me: ‘When we could embark on the scheme, my staff and I and all our children would help enthusiastically in every way.’

During the past years I have made various trips in Europe, for arranging informative H-Box exhibitions in France, Switzerland, Belgium, England, Holland, sometimes with lectures about the purposes of this system and the techniques. The reactions were very positive, even of the largest organizations, such as the European Teachers’ Association, Royal Dutch Airlines, Swiss Postal Services, World Health Organization, Council on World Tensions, School Affiliation Services, World University Roundtable, United States Information Service. Individual teachers reacted very positively and I think it is interesting for you to read some of their comments:

A British teacher:

‘All teachers to foster international understanding and co-operation among their pupils will welcome the ingenious ‘travelling kits’ scheme, devised by Peter Duker, Holland. His hexagonal kits have already been used with success as teaching aids in a UNO-Pilot Project for nutrition education. Their use as means of linking schools in friendship should have our encouragement. Filled with exhibits to illustrate life in the country of origin, circulated from region to region, country to country, they should provide a continuing source of interest in the life of other lands. Supplemented by an exchange of correspondence between senders and recipients, they could form a chain of friendship round the world. At a time when the desire is growing among the peoples of the prosperous nations to help those in developing countries, these

kits could form excellent containers for gifts of educational material — an attractive way of encouraging a spirit of sharing among young people.’

An American ‘exchange’ teacher:

‘Peter Duker’s — Journey of the H-Boxes — is an idea that will capture the imagination of the people of all countries, for it combines beauty with the satisfaction of communicating with others. It is a realistic way of teaching international understanding and cooperation, and installing responsibility in young people. To combine this education with fundraising for educational charitable purposes, is indeed original. I foresee a bright future for the “PARADE OF THE H-BOXES”.’

The Swiss Secretary-General of the ‘Pro Helvetia Foundation’, Zürich, wrote:

‘Votre projet me semble d’un intérêt évident, tant au point de vue pédagogique qu’au point de vue d’une intelligente propagande en faveur du pays participant. Par ses multiples aspects il touche au problème de l’occupation du temps libre, des relations entre les milieux scolaires et l’industrie, et notamment l’orientation professionnelle (parrainages d’écoles par l’industrie) ainsi qu’à une meilleure connaissance des pays étrangers. En cas de réussite, son apport financier à des oeuvres de caractère d’entr’aide mondiale pourrait être considérable.’

A German teacher, founder of a ‘German-French friendship association’:

‘Die Schulaustauschkisten des Herrn Peter Duker halte ich für originel. Als Gemeinschaftsarbeit einer Schule oder Schulklasse, gefüllt den persönlichen Dingen, die die Schüler, ihre Schule, die Eltern, ihre Heimatgemeinde, ihr Heimatland charakterisieren, könnte sie als ethnographischer Bote von Schule wechselartig ein Helfer sein zur Kontaktierung und zu besserem Verständnis der Jugend der Partnerschule im Ausland.

Sie könnte mithelfen, jene Internationale der Jugend zu schaffen, die wir so nötig haben in der Zukunft.’

**Great Britain guides . . .**

One of the most inspiring developments for this H-Box system, wherein the hexagonal form plays an important part, was the result of a five-year research of the British Professor Buchanan. His findings have been accepted by the British Government. He



devises a complete reconstruction of the road and street system on the British Isles, in order to tame the monster, which kills more people than during the first World War: the automobile.

He devises the change of all rectangular and square road and street groups into a hexagonal system, because 50% of all traffic accidents occur on the square crossings. In the new hexagonal system there not anymore these dangerous crossings.

This system stimulates the construction of hexagonal shaped house-blocs, flat-buildings, factories, public offices, Hexagonal shaped parks, ponds, plains. Trafalgar Square, Russell Square could become Trafalgar Hexagon, Russell Hexagon . . . It will stimulate also the construction of hexagonal houses.

But this is already reality in England, because the Formula Housing Research Limited, Warwick, has sent me some years ago a very beautifully illustrated portfolio, with designs and realistic photographs of hexagonal prototype houses and this organization wrote me; that it was expecting to commence a pilot scheme in Birmingham in a matter of weeks, so that I suppose that British families now are enjoying the advantages of their six-sided houses.

Why hexagonal houses? Formula Housing said: 'The basic conception that housing is the provision of living space, protected from the elements and capable of maintaining controlled physical conditions in respect of heating, ventilation and lighting was expanded to take into account the psychological demands of the family pattern and the way of life, which is only possible under good housing conditions.

'Starting with the first principle, it became apparent that to obtain maximum benefit from factory production, which because of its nature depends upon repetition, necessitated choosing a house unit that repeated with itself. This automatically brought us to the question of which many-sided plan-form to select. After research into various alternatives, including the completely square plan form, and pentagons, the hexagon was selected because of its ability to reduce the party wall to a minimum, to change the direction at 60° enabling the natural contours of the site to be followed and its suitability to mirror upon three axes.'

Here again the hexagon has won the race. The President of the Board of the World University, Arizona (USA), Dr Zitko, decided that the buildings of the twelve proposed World University Colleges in different parts of the world, will get the hexagonal form.

A British industry, Richard Tiles Ltd, Stoke-on-Trent, working more than a century in the field of floor and wall coverings, added to his series of the traditional square tiles, a new collection of hexagonal tiles, with a very modern colour scheme. These colourful tiles, which this industry has sent to me, is a daily reminder for me, that the 'new era' will become a period of all kinds of hexagonal constructions: road systems, houses, tables, packings, glassware.

But in this field I have interesting news for all teachers. The American Educational Facilities Laboratories, New York, have published an illustrated report about the 'Heathcote Elementary School' at Scarsdale (USA), with several hexagonal classrooms, whereabout they wrote: 'The Heathcote's hexagonal classrooms are six-sided for two main reasons.

1. The typical rectangular or square classroom traps unusable space in the sharply angled corners, while the wider angle of the hexagon provide greater amounts of usable floor and wall area.
2. The fact, that children learn a great deal from their peers, perhaps as much as from adults, lends a subtle educational value to a hexagonal space directing youngsters toward each other. There is no front or back to the classrooms at Heathcote.

Four hexagonal classrooms in a typical cluster are grouped around a central foyer, which is used in common by all the classes and provides a flexible, unifying center for all the cluster activities. The classrooms seem larger than they are, because of the extensive use of glass wall, the high peaked ridges of the ceilings and the illusion of greater space, induced by the hexagon's 120° corners'

There is a growing movement in the whole world for the application of the beautiful and harmonious hexagonal form. Builders, industrialists, engineers, packing specialists are already in the grip of the hexagon. The teachers should follow these



advanced people and they should start with 'H-Thinking' (Hexagonal thinking).

### What is 'hexagonal thinking'?

While working for a United Nations Pilot Project for Nutrition Education in elementary schools in Tunisia, I was confronted for the first time with 'hexagonal thinking'. I had to think constantly about the hexagonal food-scheme, of the French National Institute of Hygiene, Paris. The pupils of the 20 test-schools, from the border of the Mediterranean to the sand desert of the Sahara had to learn within the shortest time possible, what is the base of harmonious feeding. The six-sided French food-scheme was this base, but too difficult for these young children. I started designing a lot of visual materials, such as flanelboards, turning schemes, food-toys, class posters. We produced hexagonal kits, divided into six compartments, wherein we put the food toys: small examples of an orange, carrot, fish, bread, bottle of milk, and a bottle of olive oil. Every day the children should eat them or comparable examples out of the six basic groups, for a harmonious feeding. The 'hexagon' and 'six' appeared day after day in printings, publications, letters, reports, press articles and this was the first time that I learned 'H-thinking' — thinking about the **H**exagon, **H**ealth, **H**appiness, **H**armony, **H**onour, **H**ospitality, **H**umour, ideas, which played an important part in my daily visits to Arabic teachers, parents, pupils and villagers.

Back in Europe, I was confronted with another example of 'H-Thinking'. In the United States, Mrs Judith Hollister started with the realization of a very interesting idea, which captured my imagination. Helped by the late Mrs Eleanor Roosevelt, she started a movement, for 'better health' in the relations between the churches. She proposed the establishment of the 'Temple of Understanding' in Washington DC, an educational centre, concerning the six main world religions: Christianity, Judaism, Islam, Buddhism, Confucianism and Hinduism. This modern building will consist of a central 'Hall of Nations', from which radiate into six directions the 'Religion Halls'. 'It seeks to present the many different ways, in which the spiritual is woven into the cultural life of our time and opens avenues of creative expression to inspire all the peoples of the earth. The cultural centre will present creativity as it is inspired by each of the six religions and will also offer much to

stir the imagination of those who find culture itself the finest expression of spirit. Not only ethics, but beauty and science will play a significant role as The Temple of Understanding strives to make manifest the manifold ways of the Creator. The cultural program is designed to attract the creative imagination of all peoples. The criteria for participation will be depth of inspiration and integrity of presentation.'

The French writer Victor Hugo said: 'There is one thing stronger than all the armies in the world and that is an idea whose time has come.'

The idea of this temple, called the 'Spiritual United Nations', supported by numerous UN officials, ambassadors, ministers, religious leaders, teachers, has come just in time, for we need much more real 'understanding' in our divided world.

Are there more possibilities for 'hexagonal thinking'? Yes, I have discovered in all kinds of scientific, industrial, economical, religious, medical, psychological and philosophical books, reports and pamphlets more than 200 of such possibilities, concerning all facets of human living.

Every artist applies 'hexagonal thinking', when he uses the six main colours of the colour scheme: red, blue, yellow (primary colours) and green, orange, violet (secondary colours). Mixing the three primary colours he gets the three secondary colours.

Every vocational advisor has to apply 'hexagonal thinking', when he advises about the six basic profession groups: 1. technical, 2. organisational, 3. artistic, 4. social, 5. verbal, and 6. exact; or when he has to study a man's character, following the six types of man: 1. economic, 2. theoretical, 3. aesthetic, 4. religious, 5. creative, 6. social.

I have divided all groups under six main headings: 1. earth 2. man 3. work 4. thinking 5. culture 6. way of living. They form the base of an unknown science, which I have called the '**SIXOLOGY**', the science of the groups of six.

In a recent Radio Canada Centennial Competition 'The Man and His World', my essay about the 'Sixology' got a prize. A Canadian professor was one of the members of the jury.



### **Simplifying thinking.**

After having studied several scientific books, all kinds of systems, statistics, it is my conclusion, that thinking for school-children should be simplified importantly, so that they can remember the facts more easily. I have read various geography books. One writer says: there are 7 continents in the world; another says: there are six; a third says: there are eight. Some religious books say: there are 8 main world religions; others count 9, and the Temple of Understanding group counts 6.

French food-experts say: there are six basic food-groups. Americans used formerly seven, afterwards four groups. Dutch food-experts use five groups. In many other fields exist similar differences and even here no unity of thinking could be obtained.

This works confusing, in particular, when families emigrate and the children have to learn in their new country systems, which differ with those in their home-country.

Just as the rectangular and square road-system should be changed into the hexagonal road-system, in order to diminish the accidents on the crossings, 'straight-lined thinking' should be changed into 'hexagonal thinking', causing less inter-human conflicts.

Dictators are thinking straight-lined. Most people in the world do not like dictators, because straight-lined thinking is an expression of egoism. Dictators cause several accidents on the crossings of thinking. Most of them are killed on these crossings.

The British Professor Buchanan devised the ideal road-system for a safer traffic: a honeycomb. The same system should be applied for thinking, in order to obtain more harmony among the nations. H-Thinking is harmonious thinking. This is the deeper background of the H-Box system for Peace.

## **The Teaching Revolution**

**W. Kenneth Richmond**

London, Methuen: New York, Barnes & Noble; 36s.

This timely book maps its field in clear detail and signposts the way through it and beyond.

There can be few readers of the New Era who do not admit some bewilderment in face of the number and

variety of educational innovations, in organisation, curriculum, methods, and auxiliary resources that currently challenge their judgment.

In an earlier phase progressive teachers felt themselves to be in the van of the normal evolutionary and intrinsic process of change in the schools. The system lagged behind their ideas, and innovation might be welcomed almost for its own sake as an encouraging sign of progress and the freedom of the teacher.

But now after damming the stream for so long the floodgates have opened. The discrepancy between the pace of social change and educational change has brought into play powerful internal and external pressures that can no longer be contained by the old order. Hence the spate of innovations some of which appear to threaten not only the freedom of the teacher but the educational process itself.

We discuss Tomorrow's Schools and the changing role of the teacher with no little apprehension. It is not easy to keep abreast of the innovations; and limitations of knowledge does nothing to limit our apprehension.

Mr Kenneth Richmond set himself a bold and adventurous task in pioneering a synoptic view of current educational innovations. To my mind he has carried out this daunting assignment with remarkable success. He identifies the growing points and common tendencies and projects them into an outline pattern for a new pedagogy. It is a polymathic work and the product of a rich, incisive and constructive mind.

His standpoint is that, while changes come about in the present unco-ordinated, piecemeal, and diverging ways, and leave much of the system virtually untouched, it is premature to speak of the Teaching Revolution as being here or even in the offing. That must wait until we have evolved some overall strategy of educational reform.

A formidable proposition no doubt, but not so chimerical as it may sound to some when thus stated in isolation from the wealth of ideas in the book.

We need not look for it to be sprung on us fully caparisoned from some Olympian head. A strategy would be more likely to grow along with its supporting consensus, and this is what Mr Richmond's book is aimed at producing.

He relates the changing concept of educability to the 'education explosion', the impetus from technology, the expansion of population, knowledge, and human aspirations, and the influences of social class.

Surveying the wide range of American and British curricular innovations, including the New Mathematics, new approaches to Biological, Physical, and Chemical Science, the New Writing and the new Linguistics: the new educational technologies, including Programmed Learning, Closed Circuit Television, and Language Laboratories, and new modes of organisation such as Team Teaching, he discerns certain common features typified by the recurrent use of common key-words: models, systems, strategies, objectives, taxonomy, structures, and sequence.

These suggest the coordinating links and the growing points, and it is in the later and rapidly developing phases of Programmed Learning that the synthesis moves forward with most promise.

The audio-visual 'aids' of films and television are still hampered by their origin and development as mass media, in so far as the 'dialogue' ends where mass media take over. There is a failure in two-way communication and the teaching is not tailored to the individual. Closed Circuit Television is a step in the right direction of teacher control, as are the right uses of the tape recorder















